SHAKER COLLECTION

Item 149

Memoirs of James Wilson
undated
(New Lebanon, N.Y.)

1 [illegible] at work & I found the moer
I wos ingadged in studeing my
speritual welfare & in reading
the scripteurs & praying to god
to protect me so that I might
shun all evel & do, &
submit to his will consarn-
ing me, & whils in this state
of mind I found that my
work went better & allogether eesier
& I got moer con & I also found
that whils so ingadged I skersly
company that led me to the
over that of the ~~[illegible]~~
flesh, but if ther wos chans for them
they woud still put themselves
in my way & invite me to
keep company with them
which soon drawed me of from
a sens & feeling to pray, & I
could not pray whils in com

pany & asoshiating with the young wemon, & when I left them I felt like one who had eskept danger, But I felt as though I had lost somthing that was valuabel to me, & it was so, for I had lost what littel I had of the sperit of Praying & crying to God in my soul, Then I had meny days of sorrow labour of mind & praying before I got to where I was when the young wemon, ther lust & my lust caused me of from my duty, & this has ben my case times & times again, Meny is the cases that I have seen Wherein the young men has spoild the young wemon, & seled

trecherouisly with them &
deceved them in A Shamfull
maner, & the tim was with
me that I wosent any too
good to do the sam, But it
was cheked whils in the bud.
The case was, thus, Ther was A
famely that lived in one of
fathers tenent houses & one
of the young men ~~became~~
~~very~~ rude & got hold of my
feelings & led me into bad
company, but I seen it was
the way to ruen, & I left
him & all bad company
as I thot, & if I hadent such
company as I thot was sutabel
I felt myself the gainer by
being alone, But this young 4
man went into the worst
of company & took to drenking

the strongest of whiskey & went into nerly all kinds of vice, & the hous that he was partly resid in, was turnd into A still hous after father sold it, & he become A studey customor ther & would git old drunk & one cold night he frose to death, so this finished him of in this life, an old school mate of mine & partly raised togather, caused me to feel much for him, —But if ther was any spoiling with ~~with~~ the young Women & me, I think if I ent much deceived, duty & conscitious feelings leads me to say, that they spoild me, or was instrumental in leeding me into much trobel & A gratdell of sin, For if I had of

consulted my own feelings
& not others, with som others
who profest my gratest friends,
I never woud ~~ever~~ got Maried,
for it allways looked & felt dark &
drery to me when thinking
of it, I was led into several
engagements of Mariage, but had to back
out lost on account of the distresing feel-
ings, the thots of it brot upon
me, it looked & felt to me
when I give away to the
wishes, & feelings of others of a serious nature
that I was going into trobel,
& the thots of getting maried trob-
eld & distrest me so that I felt
~~very~~ uncomfortabel & often very
miserabel indeed, & if the thots was so distressing what will the act be & I med up
my mind never to enter into
that stat of life, unless I could
kised see my way clear & felt
it rite to do ~~so~~ & I thot the
hapines of my [illegible] so

trobel of mind that followd me after asosheating with them was an exclusiv evidens to me that it was not rite for me to git maried whils such feelings followed me, But I finally got overcom in my mind by listning to, & sympathising with others, & som of my neyest relashons advised me to git maried, But didend apere so interested in the case as thos who wontid to git Maried & do like all others as they said, & that it must be rite, becaus all others do so, & the Prechers dos so, & advises others to do so, & the general sentement was, that ther was mor comfort & tru hapenes in the maried life then in the single life, & now the queston was, did I find it so, & did I ~~seek~~ for tru ~~comfort~~

comfort & cristian happiness in a maried life, yea I did as honestly, & as faithfully as I new how, & it wosent by fits & starts merely, but my labours after true hapiness was most part of my time. But it was med clear to me that the very object of folks in gitting maried was the gratefycashon of ther lust which ~~b~~ became a tormenting trabel to me, & when aver I tryed to pray & reform my life the lust of the flesh was in the way & I couldnot pray to gods exceptings & I found ther was a realety in many of the scripture sayings, such as, They that are in the flesh canot pleas god & I was in the flesh & new by my own experians that I didnot pleas god & couldnot see any way to pleas him in that selfindulging state of my lust that I was living in, & my sens & feelings corresponded with the scripturs that I was enspired with an evedens of ther reality. as being or originating in god. & reveld three inspired witnesses to poor fallen Man for his greatest good, & that ther was no condemneshon to them who weare in Christ, But I saw I wasent in crist, & the condemnashon that daily followed me, & about continually rested upon me, espeshly when defiled with the stinking flesh, was as I concluded a sufishent evedens that I wos not in Christ but in the flesh & under condemnashon & whils in that state coudnot plees god, for the flesh lustteth agenst the sperit of Christ & Christs puar Sperit was in rite oposishon to the lust of the flesh & of the mind of which I that I was so fild up with now, that ther was no rum left me for any thing better, so that, as I found, what others espeshly the profesers of religon found an element in was my daily torment, &c hell & I got a trying to leave of the filthy, as I thot, works of the flesh, & to endavour to reform my life & akshons, But I was, as I agen, that so sunk in sin & polushon that I had lost all protecshon & coudnot

rais myself out of my deplo-
rabel condishon & I thot that the
Lord had forsaken me on account
of going agenst the light I had
in gitting married, & heer I
was tormented & trobled in my
mind almost contenually, &
ofton to that degree that I
dreded whot woud follow; — How
much I wished & ankshously
desired to find somwon who coud
tell me, better than I did, whot to do
but they weare not to be found by
me then, & I kept all thos mat-
in relashon to the flesh
ers, pretty much to myself
as I was enuf aquainted with
the general sentement & condis-
shon of mankind generly to no
that I woud be laft at & much
as they that
dispysed for such aronious belief;
But finally concluded to tell
my trobels to the woman, as I

that it woud be no harm &
perhaps som benefit as shee
need only mind on that point, before wee
got Maried, I thot. shee aut to
no it now, as shee was so
ancously engadged to try the
maried life. So I opent
the matter to her & shee
laft at me at first, on being
so silley, but when I come to
ley the mater open on all
sides purty clerly to her soul
& understanding such as shee
had them, shee alowd I could
leve it of for a spell & try
what the effects woud be, But
the folks would caul me a
catholick preest, But as I
said I dident care what I was
cauld, if I could git into that
state of mind & feeling that

I could feel any exceptions
with god, about the comm-
ensment of thes feelings after
we came together was, on this
ways but to me, That poshen
of scripture came to me
as if spoken to me, as I that
by soom one, That whether you
eate drink or whatsoever you do,
doo all, to the glory of God as unto the Lord,
which I concluded was as doing
it in his will wisdom & under
the influens of his spirit, & it
was asked me if I that I was
trying to pleas god, in the
works of the flesh, or self,
& all my sins & feelings
responded. to self, which also
tended to furnish my fild up
store of sin & condemnation
with fresh supplys that still in-
crest my trobels, But what

was the resultt of setting out to take up my cross agenst the flesh, well it has som good effects as long as it lasted & no bad wons as I could see, But ther was a mistery to me I wanted to deny myself & to take up my cross agenst the flesh & could not find suffishent protecshon to do so any grate lenth of time & I never got to see & sens the caus to my satisfaction untill I confest my sins, — wee cant live in Rom & contend with the pope,

I allways thot ~~that~~ I alone was to blame in this case untill I made confession & then the skels fell from my Eyes & I got to see maer cleer into the motiv of others as well as my self, Now, ther's nodoubt with me but what meny would conclude from the statements med heer that we dident live together on viry pesabell terms, But we did, & I believe we can both say that we never have had a skalding match as is generaly the case, for it is a natural consequens with thos who live in the flesh,

From whence comme
wors & fightings among
you, com they not hence
even of your lusts that wor
in your members,
I dont recolect of ever hav
ing what might be called
a hard that or word pass
between us whils we lived
togather, on our own account,
& I dont se that ther is a
nother to be found that woud
of don any better than she
did & ~~many~~ not so well,
I have allways loved & res
pected her for doing her
part so well as shee did
& espishly whils I was
confind to sikness most
with

part of the time not
abel to help myself
much more than A
child, & shee that naver
could do in any case but
herself, nether would shee consent
for any one to take care
of me but herself, &
shee sut up with me
night after night most
part of the time about
three weeks, & for this I
consider myself under
oblegashons to love & respe
ct her & also for all her
kindneses to me & others,
I ought to love & respect
her as A wife & now I
love & respect her as A
sister in Christ &

Mother, Shee was naturly very stinge in our first aquaentens but shee soon lernt into my natural disposishon to feed the hungry & to cloth the naked, & to visit the sick & helples & to administer to them according to ther need & it often inspired me with feelings of gratitude in seeing & sencing her benevolent prinsepell caried out in works, of ritousness as it was in helping the poor & needy, shee was more of a natural turn of mind than

of woes, but often sympathizd
with me in my trobels, & often
said to me, why cant you be
like me, I dont trobel myself
about religion, But I couldnot
setel down & content myself
in the state of mind I was in,
& I somtimes that that ther
was yet better days awaiting
me, but the cloud of darknes
that overshadowed me caused
thos bright & incuriging
manefisttashons, (as I after-
wards was led to see) to appere
very dim & a grate way of
I dont feel to Justefy the works
of the flesh in any shape or man-
er whatever, ~~but I have witnessed
cases where~~ A maried life would of
been A vast benefit to ~~meny, but
my case was diferent~~ & whenever
I think of this case of dreding

what would follow a maried
life, I kant help but think of
what my first Elder C. G told
me shortly after I came heer
that Mothers Speerit had follow
ed me for meny yers & kept
me from runing into meny
gross sins & I allway think
of this with that sens of love
& gratetude, that my toung
canot utter; The barent state of
mind that I generly found my
self in was very humiliating
to my proud lofty sens, & when
I was engadged with the Prests
in our religious warfare as it generly
terminated in the winding
up of our ingagements, insted of
being lifted up in my sens
& fellings as meny would of been
I was still maer & maer
humbled down & often brent

into a state of Lammentashon
for mysilf & poor lost man,
But a drawing to my youthful
days agen, will follow,
A singular surcomstans I witnesed
when a smaal lad, I was out
in the Evening after it was
dark a few yards from the
back part of the hous & seen a
long white sheat as I thot &
a query enterd my mind
what that was ther for, & I thot
I woud take it up & bring it
in but that the shining britnes
a strange afore, however I'll
take it up as I thot & moved
up to it & stoopt down to take
it up & insted of grasping the
sheet I got holt of a handfull
of grass, This somewhat
surprised me, & I went in

A told Mother & som of the
rest all about the surcom-
stanses, & was soon infoformd +
that it was A token of the
death of A woman living in
one of Fathers houses who
was expected to dye avery min-
it, & so shee did as near as
I can recolect about the time
I seen the sheet as I thot,

Another singular case
hapend to me when A
prentis, I was sitting by
the kitchen fier in the evening
some time after dark in
A cold winters night
& on A sudent, all things
els being still, ther was
three loud cracks or knocks
clos by me on the stars

as it apperd to me, I
was taken at the time
with surpris & som alar
ming, & a very solumn
feeling, owing to my
satisfaction that the nois
wasnott made by any
human being & I think
my feellings rather in
clind to believe it a token
of the death of a my re
lashon, & so it came to
pas, my granmother
wilson departed this life
about the very tim as
neer as we could make
it out, & as I was her favor
rite grandson & her one of my best
friends as I thot, caused us to feel
nigh to each other

& I also being alltogether moer of A Speretuales than then I had any sens of, causd the Sperits to find akses to me, Ther was Several others neer enuf to heer the loud nois which I think might of ben herd if it had of been A natural nois, fifteen or twenty rods, of at lest, But none of them herd it, as neer as I could make out the nois was simmular to the stroks or knock of A midlen sised walking cane struck on the Stars with the strenth of A mans arm, But the sound dident exacly aper to me like A natural nois at the time of it,

This surcomstans caused
& left A serious empres
ion on my mind for
A long time, but I dident
know anuf then to take
A proper sens of it,

Som yers before this I
thru kurlisnes with A lak of
understanding, I got into A
trobel of A serious mator, and my
life as it apered was on the
point of leving me,

My unkle [redacted] who
was A good swemer, went
into the suscohanah river
to sweem & took me with
him, & I couldnot sweem
any, but stayed in the shal-
ow wotter, till finally we
got A diving under & trying
which could stop the longest

unda wotter, & as I thot you can swim & I not, so I'll try to beet you in diving & staying under, & as it hapent the last time we went down together at the sam time we ware som rods apart & the water having a smidling current caried me down untill I got into deep water & where the current was stronger, & when I had stayd under as long as I could hold my breth I raised myself from the botom with a spring to com up & out with my hed so as to git breth & I dident reach the top of the wotter & felt myself drownding, but I med another tryal, & still fell short; & how meny more I made I dont know nether do I no how I got out, for it was always a misterry to me, he was of som ways still further & new nothing about my case, then but I med out of the woter & kept myself out of deep wotters for meny yers untill I got to swimm som by larning in shalow woter; & I never after ventured myself where the wotters was over my hed, unles the distens was short, But now I can see & has seen for meny yers that I was helped out & also my life saved by the aid of A supernatural power, This case stuck clos to me for meny yers & it was with A hart of gratetude & much thanks that I found myself in, every tim I thot of it, & even to this day I feel unspekabelly thankful when it coms into my mind, shourily I am under unspeakabel obligashons to humbel myself as in the dust & bith every human being with my hart & soul fild with love & gratetude to the god of all living, The creator of all things on arth & in heven for his notes towords me A poor worm of the dust, & A poor goodfornothing creature on my part, & whatever good I may have in it isnot of me or my making but is of god given in mercy to me, & hourly I aut to feel myself continualy the Sarvent of sarvents, & never murmer at the loest ples & poorest fare but feel it goodanuf for me, & feel thankfull for it & that I am in my proper place when I am in the loest place, Another care I feel to notes heer as I allways thot ther was an overruling power connected ther with, When I was a prentes my nextt brother tom came to see me about the edge of forteen & stept unto the pl[illegible] forom of a well latly dug wold up & coverd over with loos boards long & short as it hapent, & he stept upon a short loos bord that tilted up & let him down in a crak to the bottom as wey concluded witch was about thirty feet in depth & half full of watter, & just as he went down I hapent to be looking out of the window facing the well & got a glimps of him & run out & jumpt down after him & brot him up wheras if I had uv waited to think look & studey what was best to do, thers no doubt with me but what he woud of ben drounded, for the faul stund him so that he wouldent ever known (nkwn) what to do, & so lost his life, in his youthfull days,

And for this I have allways felt thankfull, that I saved the life of one human being & My natural Brother whom I allways loved & much esteemed for his good study habets & moral conduct, altho no profesor of Religon nether belonged to any Sect of man-maid religon; Nether do I think he run into so much vise as I did, But was more natural minded & dident trobel himself about religon a gratdeal as I did most part of my life, he took after Father & I after Mother. About the time this hapent with

my Brother ther was an
oldish man drownded, & the
water not much of any over
A foot deep, he was crosing
over on long flat stons & blun
derd & fel with his hed in the
wotter & lay ther & drownded,
& it was desided that the fall
stund him, so that he was
insencebel of his situashon
~~or drownded~~ Ther was several
wemon only A few rods of
& seen the whole surcomstans
but never ofred to asist him.
This brings to mind the
folloin lins,

Teach me to feel anothers wo
And hide the faults I see
The mercy I to others show
That mercy show to me.
A Friend in need is A friend
indeed

After I became somwhot wakent up in my sens & feelings about my speritual wellfare & so on threw much of my life, I never thot I was any thing worth notesing, & ofton so, of nether God nor man, yet in my worst days as I thot, I took abundens of ~~sats~~ satesfexion in helping the neede, Nether did I do it for any selfish motuvs, I felt it my duty to do so & I considered the fullfilment of my duty a privelidge, I had gathred som opinions & formed som belief shortly after my boyhood that ther was but feue that felt any union with, by reding & studying the scripturs & also myself, & altho they weare considerd aroneous. I have kept them to this day, & I believe allways will. The Scripturs tell me that the Earth is the Lords & the fullness thereof & if that is a true case how comit terpas, that man mis hast, & of them has fellhear to this earth & clams it as their exclusif rite. The conclushon that I drue from this pasedge was, that any won had as good a rite to the soil as another, That it was entendid by the Maker thereof to be common stock, & no indevidual selfishe intrest in the case,

But, O, How far of is Man,
from gods will, not alone
in this won & very esensual point
as it respects his salvashon
from sin, But in all his
thots words & akshons in
which God is not in, & if
man is required of God
to love him with all the
hart, & his nabour equal
with twice himself, Where
is ther any room left for
self intres & self love,
But som will say that
if we are not requird to
love our nabour any betor
then our self then ther is
room left us for loving self,
well then, we,ll let it go
at that, & say on further

That if we are required
to love our nabour as our
ch as ourself, then it nes-
eserly follows that we are
required to love our nabours
better then ourself, That
is, take one two & three &
so on, & love each individual
as much as our self, or
the won nabour, & see if this
dont substract from self
intrest & self love, so much
that ther isent much uv
any lift us to hang on to
& debar our selves from coming
into the very nator &
life of Christ in the soul,
which the gospel is desind
for, & to leed us on therein
untill we arive to that
blised state in Christ &

Mother, that we'll forgit our own to seek anothers good, This is the very nator & desire of the gospel, to bring or lead [illegible] souls who wants the gospel, into, this pure an heavenly & devine state which Christ & Mother was in, & it was the very errant of Christ into this world, to lead souls on & into the nator that he posest. This is doing away with our own wills, the love of self & al selfish intrest, which is com plete distrucshon to any soul who gits into the sperit of it & persues the same cours, any lenth of time, witness to this, How meny of thos Monyhunters go to the world,

& an indevidual selfish intrest
is one great caus of it, I no
from my own Expiriens
that no won skarsly kan continue
any lenth of tim going out
into the world on any arent
one side of Preching the
Gospel without coming
under meer or les los & serious loses
too, some meet with & not alone for them
selves but others who becom
poisont by the spirit meny of them if ~~they~~
bring hoam with them any
time they go out meer or les, in a speck-
ulating & mony hunting
towar, — I dont expect to
increes the number of
my friends very fast by
wrighting in this maner

& do expict that thor will
be soom that wont feel
much ~~[illegible]~~ union with
me for riting in this maner,
espeshly the Monyhunters,
& thos who have bsent into
~~[illegible]~~ the same speritt, ~~whether~~
~~Elders Deakons or comon folks~~
for ~~any~~ one, & evrey one han per
take therof who incline that
way, & loves Mony, The root
of much evel, for this speritt
is very bewitching & soon gits
fast holt of any won who
inclins to love ~~mony~~ more then the cros, I was
much astonished when I
first came [kem] among
Believers on seeing them
going into so much

trafeking, with the world &
neglecting the cultevashon of
ther farms, which was in A
miserable condishon for lack
of improvements, Turning
over the loose stons yer ofter
year with ther plows & harows
& ofton braking them agenst
the rocks, & much of ther plow
ing looked moer like hog
ruting than the plowing I
had ben accustom of seeing,
Pick, up the stons & hawl
them of to A suitabel ples
where fens is neded & plow
your land deep & menure well
where it is neided then you
will be paid for your labours,
But Ney, it wont do to plow
this land deep, It will spoil

it, A New idea to me, coming from A farming contry, They nned out to rais ther potatos, baught soom rye, oats & corn most evry yer, & the land they said was too poor to bring wheat & they baught all ther wheat or flower, But som yers after this, all the grane that was neaded in the famely for bread & provender was raised & som yers sold soom grane & other eatabels, & I have allways sensed & felt mour blesing in staying at hoom & working for A living then in going abrode amongst the world in seeking A living there, contrary to the Lords comand to com out of the world,

James Wilson's Memoier

Ther is nothing new
that coms along grate
or smawl but what
ther kan be som good
githerd from less or moer
& all the chenging sens
that coms to our veue
may be turnd into
proffet if the mind
is exersised in that wis
Dom that cometh down
from the father of light
to us, if we make our
selves resipients to
receave as freely as it is
given & among the
meny most strange things
that coms to pass in
this our day, ther is

soom that makes
hard work to swollow
down with all the coo
king & dresing up that
can be don to them,
& it,s becous ther is
a failure in patering
after the comand ~~one~~ given
on the hobey mount,
& caried out by the
savour, & left us to
follow; the same as
first Believers did,
Mother & the Elders
with her, - But swollow
or not, ther can be soom g
rept therfrom, But mu
more good could & woul

be gathred if the patron
given us was followed out as consistent
in this our day, as that given
xx to Moses in his day,
A place for avery thing
& every thing in its place,
an old ~~maxim~~ & a
of ~~ogin~~ this day
~~true~~ won The patron given
Nothing was perfect but much lost sight of in this day
The Peopel of god in the
days of Moses found no
deficulty in obtaining thar
justefycashon toward god
& man [illegible] & none to
retain it in obediens to the
requirements of god to
them, & so it is with us in
this day of Christs second
appering, That is, if we live
according to the pateron given
us in, this day by Christ,

& nothar
we will find & also
keep our Justefycashon
before god & man,
But the Patron given
Moses for the peopell in
his day, although answard
them, will not do for us
in this day of grater light
& manifestashons of god
to us; That Law, & command-
ments was not the gos
pel any moer than
Moses was Jesus Christ,
yet many of the com
mandments given to
gods people in that day
stands good in this day
of Christs second apearin
& it can with propriety

be said, This aught
we to have don, & not
leave the other undon,
whot I mean by this
is, That it apiers if we
Judge the tree by the
fruit it brings fourth
we woud be nesisiated
to say if we conshenshos
ly speak the truth,
That much of the praktes
in this day among us who
profes Faith in Christs
first & second apering
donot Come up to much
of the Law & comandments
given in Moses,s day, yea
& that it is violated in
meny respects. That

the grate comand, & the second like unto it, To love the Lord with all the hart &.co, & thy Nabour as thyself. That in relashon to thes requierments, ~~we~~ if we speak the plain simpell truth of this mater, judging the tree by the frute we daily see, heer, & sens, wee must say that it is only don in profeshon, by soome, in words & not in practes, This is A lamentable surcomstans, & that which has caused meny tedious sesons of sufring, Mother Ann said to meny

in her day, to have Faith
in the revelashon of god, &c
In god & not in her,
That shee couldnot save
them, thiy must save
themselves by virtue
onto the atonement
of the cross & selfdenyal,
That shee had her own
work to do, & they had ther
own work to do, Now
ther is thos in this day
& you may say fue or
many, who look up to
ther Elders as tho they
expected them to save
them, & it is (rese) easy
to see that they have
nothing to suport them
in times of tryals.

deep waiding in woters
of aflikshon under heavy
burdons of Tribulashon
caused by sin & A sin-
ful naton which wee
A grate meshure
got to git clear of in,
fruitfull
in order to find A travel in
the gospel, — althow souls
can, & do find A travel
in the gospel "before"
they have-found complet
death to A carnel naton,
&c, — But not compleat
redemshon, which has
alone been found by
the savours, of Christs

First & Second Appering

I have seen thos
who appered to me
that they ware travled
purty much thrue,
& on coming to A
knolidge of their life, it
was A seen of sufring
leading me to be
still moar & moar
confurmd of the need-
sesity of A much gra
ter amount of sufring.
It must needs be that
we suffer with Christ,
suffer as he did, that we
may therby reign with
him, That in being

truly Babtisd into
his sufrings, we are
preparing ourselves to
be Babtisd into his
Heavenly & divine nator

Much of my writting
dont feel very plesent to
me on account of knowing
that they wont be well recd
by soom, even after I
am goun to the other
worlds But be that as it
may I kand think that
I have wrote (rewt) any
thing rong, or out of the way
of right, I have to say heer,
that I am sore that my plain
maner comprehends so much
truth as it dos among ourselves
But I

& will to know & also

~~Then why should we linger & halt by~~
~~Be bound by the ties of this Earth~~
~~Gospel day~~
~~We are called to press forward in this~~
~~And Labour to find the new birth~~
~~decree~~
~~We have been concieved its heaven~~
~~That we should be brot to the birth~~
~~free~~
~~In this new creation we all may be~~
~~And travel to mansions of rest~~

I much desire to skater around soom good seed by my ritiz, & that soom may gather up & be benefited therby amidst the hurey & busel for the moor infarim part, the temporal things that has got the uper hand of the spiretual & most emportent part of our duty towards god, our niebour & ourselvis, But no caus of discureg[illegible] in preparing to meet

~~Then why should we linger or wait by~~
~~Be bound by the ties of this Earth~~
~~We are called to press forward in this Gospel day~~
~~And labour to find the new birth~~
~~We have been conceived its heaven decree~~
~~That we should be brot to the birth~~
~~In this new creation we all may be free~~
~~And travel to mansions of rest~~

I much desire to skater around soom good seed by my riting, & that soom may gather up & be benefited therby amidst the hurry & busel for the moor infearin part, the temporal things that has got the uper hand of the spiritual & most important part of our duty towards God, our naibour & ourselves, But no cause of discuragments in preparing to meet

difrent states & fealings
that
we have to pass thrue
whils sojurning
thrue time & traveling
out of A lost follen
naton The savour
whils on arth past
thrue all the asensual
changes & trying seins
& left us A true &
plain account of the
same, that dispenses with
all doubts fears Disapoin
ments & mistakes, being
so simple & plain &
easey to understand
where there is A sens

& will to know & also
to praktes selfdenyal
as he did, — Hevy
Tribulashon & much
sufring is, as asensu-
al to our progress in
the gospel as Hevenly
comfort, & the fact is
souls canot travel out
of a lost fallen nator
without a gratedel of
sufring, & carnel
nator canot die with
out pain & sufring
& that ~~but~~ too as
much as we are abel
to endure, Reed the life
of the savour & put on

strong curedge & prepere to sufer as he did,
this is the caul of god to me,
when wee feel hevenly
joy: & comfort wee are
only feesting ~~[illegible]~~ upon
whot was gathred in time
of deep tribulashon,
& tribulashon is tims of
gathering gospel substenses in A general way,
That souls canot make
any kind of progress
in the gospell without
degree of
A death to A carnel
nator & that canot be
without sufering, &
that agen canot be
without us pulling it
in A way of sufering,
& the moer deth their

is the sinner & greater
is the sufering, & heaven
is aded in perporshon to the
sufring & death we under
goe, Where ther is but
little sufring & death to
A carnel mator ther is
but little Heaven &
comfort, & Where ther
is much sufring & death
to A carnel natore, ther
is much Heaven & hap
iness experense,
Ther is no work that
Man does that he is
so well paid for as the
working out of his own
salvashon in the prop
er time, which is

when he is called
therto, & it shoudnot be
delaid & put of to another
day or time, - when god
calls is the time to
obey & go to work,
& so keep aworking out
our own salvashon, which is
to deny ourselves of all that
is ungodly & of a worldly
selfish & lustful & fleshly
nator, The call of god
to avery one, who are blest
with the sound & feelings of
this Gospel, or the power thereof, is to com out
of & from the world within
& without, to com to a
seperashon therin & ther
from, & when a true
sperit of seperashon is

is gained then hold fast
to that, & continuely be ading
therto, by ye continuely, & cheer
fully taking up all the
croses that we find on our
jurny, & labour at all times
to find still moer & moer
death to our carnel ~~[illegible]~~
~~[illegible]~~ fleshly notions,
This is the work that we
& all Souels by the gospel are called, to be
zeleous & cheerfully engadged in, & then we are amaking our own Heaven, & we
~~[illegible]~~ can then sens it to
our full satisfaxion, &
we kan then administer that to thos around us
who are ~~[illegible]~~ prepared
to receave good. But being
call,d out from the world

then is to be no mixing
up with the world in any
shape or maner whatever,
profeser or nonprofeser,
And ther is not any evel in
existens so distructive to
souls in the gospel as to
mix in & up togather with
the Antecristons & ther
Flesh Religon, For it is
the flesh Transformd
into light, yea into an
angel of light, & thus in the same & this is
Satons being transformd
into an Angel of light,
working that into & among
Gods peopell of his own na-
tor the flesh, drest up
if posable with a truly
apperens of godlenes, a

Hate

garment of ritousnes
in aperens, to hide the wo
rks & workings of wiked
nes, & therby distroy the
work of god in meny poor
hungry souls, who are not
Established in gods work the
work of ther ridemshon, not
being routed & grounded therin
I wont to have that Faith
that all the powers of darknes
cant shake or Josel, I wont
to have Faith of my own not
leaning on others faith, or
as it has been said, pining
our faith to other folkes, to
sleav, Now I am much
deceaved if this isent the
case with ~~[illegible]~~ soom in this
day among us, But it
dont hinder a ~~[illegible]~~ profes
hon, I sens the needresity
of souls in this day having

good understanding Faith
of ther own, For other folkes
faith wont save any one, but themselves
however good it may be.
Yea nether can the Elders save
any one, althou we canot be
saved without the help of the
Elders, yeat we all have to
work out our own Salvation,
but canot do that short of
having true understang
faith of our own, This is
the faith of all good Belivers,
& it is my unshaken faith
& allways has been from the
time I first received faith,
in the Gospel of Christ &
Mother, & I bless the day that
I was cauld by this blesed gospel
for I have proved it to be a
savour of life unto life.

& such it will prove to be
to avery one that wills to have
it so & practis accordingly.
In lookin over my life I
am often caried bak to times
of sufring I had in the
world for meny yers before
I found Gods peopel,
& this was one grate caus
of my sufring, that I
coudnot find any peopel that
I that was ond & excepted
of God as his peopel, & the
matters of desishon, or what
I judged by, was the frute
daily braut to pass by
the profesers of religon, &
that the frouts of meny of
them including thea Priests
of the diferent danomenashons
was no better then meny of those
who made no profeshon of

religon, one not even so
good, Heer is a case that
I have often thot of sins I
have been gathered in among
gods peopell & more espeshly so of late yers, Nemly
I had before I found the gospel good Shaker Faith
in som very esensial
points but did not sees it
then as afterwards & I now do,
I believed in living a pure
virgen life for above 12
yers before I found believers yea longer than that
& I believed in opening
my mind to a child of
god but not to any of thos
professors of religon who
ware of the world, & I was
a firm believer in a
Joint intrest having.

all things in comon the same as the primetive cristians had, — This last was my belief all thru my life espechhly after my mind becom exersised in Religion, & this was at an ~~and~~ ~~[illegible]~~ erly period of my life, In my youthfull days, when I became exersided in this way I betuck my self to praying & reading the scripture which braut much light to my mind or was instrementtal in prepering me to receive the inlighning power of god, as I afterwords was lead to consid it to be, unto me, I soon then became convicted of sin &c.

A sinfull motor which I felt buisely to work in me & about continually leding me in by & forbidin ways, forbidin to my faith & I was convinst contray to god's will consaining me,

& Heer was about the commensment of becoming aquented with the difrent sects who professed Religon, indevidually as well as colectively including ther Preasts, and as it afterwards came to pass my warfare with the Prists which continued about 12 yers, & the Experiens I had with them convinsed me beyont the lest shadow of doubt, that meny of them would of taken my life as freely, as ever ther was life taken in times of Persequtions when Antechrist bruted & krushed down all of gods witneses as far as they coud bring it about, & this same spirit manefested itself towards me by the Prests of meny of the sects & I coudnot see that any one of them was any better than another for they all seemed to manefest the seam spirit towards me, & som others who was ingaged in works simular to my work with them, & some of them scrupled not to say in, & out, of ther Pulpits, & plces where meny lyes are told, That such writtings ought to be burnt & the publishers ought to be (burnt, & all thoes who had any hand in sirkelating such writting or speeking agenst ther craft was ~~he~~ held by them as a vertue to put them out of ther way in the same manner, or the most redest way to git them out of ther way, I dont know (no) that I ever woud of knowen that the pres were so corupt as I found them to be had I not ~~uv~~ visited them, & got into conversashon with them,

In the first of my visits with them I was labouring under deep convicshon of sin & a sinful nator & thaught I might obtain a benefit by going to them & opening

my mind to them, for
I felt that pain & trobel of
mind that I couldnot begin
as it were to tell of, not being
abel to find words to express
my sufring, my state can
only be known (none) by
any one, by felling as I
felt,.. many enteresing
maters hapened along about
thes times which I notes
elswhare, But what was
the resultt of my visits
with the Priests, expecting to
be bonefited by them,
one was I soon found out
that they couldnot administer
to me that which I so
much needed, & then a
quiery crouded into my
mind whether they ware
what they ware represente

by others to be; & what
they represented themselves
to be or not, I then thot to my-
self, I will look [illegible] alitel
into this mater, as you pro
fes to prech the gospell of
Christ, & canot tell me
what to do in my distrest
siteashon, I then began to
feel my zeel ~~begin to~~ rise,
hate high,
A fue words of our conver-
cesion in the onset, I think
might be interesting &
perhaps profatobel to soom,
on seeing them I soon began
to open the state of my mind to them
which caused them to look at me as if they were amost taken
in the foloing maner I,
proceed:
Friend [illegible] I have com to
see you hoping to find
soom releasment from the
trobels & distrest state of my
mind, which I have been
& Hel. 4

labouring under A long time

Well sur, What seems to be the matter with you, you look strenge to mee, & I thot to myself you look staing to me but my case wos intressting to myself & I prest on to see the best or worst of it

I am trobled on account of my sins, & wonts to get rid of them, in soom way for I kant live in this maner much longer

That Mr W, canot be in this world we were born in sin, or sin did my mother concieve mee & brought mee forth in inikety

Well I canot live so. I feel I am A poor miserable siner & could se no way to better myself, & as you are A Precher apointed to show the way out of sin & misery & the way to Haven & hapines, I had A feelling to com & se you hoping you would ~~to~~ better my situashon — Sur, you are much mistaken in being saved from sin, for you kant be saved from sin

in this life, for the word
of God, Plenly Says, That ther is
no mear man sins the
fowl that liveth & sineth not,
wee are continuely comitin sin in all our words thats & actions,
But I must turn bak
& take in a part maer of the first
convershashon wee had, after
I told my arent to him
The above ought to be much ~~[illegible]~~ &
He then says to me
you are rong, ye, I says
to him I no I am rong &
for that reson I came to you
to be put rite, He repet
ed the sem several times &
I, as offton mied the sem
reply to him, I nu what
he ment by saying I was rong but wonted him
to Speek his own words or
what he ment, He then
says to me you are rong in
your mind, & I mied the

James Wilson, Son

of a spiritual nature

[illegible]

Written by himself

of himself & his gen
at man was entended to be pe
his creator; That is, not my will but
be don in all things spiritual
& temporal, That it was before the
fall of man & ever since the desined
will of god that man shoud be devoted
to his creator soul & body hart & hand
in all that he said thaut & don
Now this being the admitted case ther
is no room left for selflove, That if wee
loved the Lord with all the hart soul
strenth & mind & our nabour as
selves & our nabours better

U then em reply as before
with seein a dishonor as I thot
it nesesery grieving impeachment & my zeel still
resin plen urged me to be plen
with him as he profest him-
self to be one of God's embasad-
ors & was loked up to as ~~[illegible]~~
~~some~~body grate indeed for he was
considered one of the greatest
preachers in them parts & he
was in truth A grate orator
& there was but fue that came
up to him in speekin or preec-
ing what past then & then
for gospel, I become weary
of such round about ways as I
belived in plenness with onesty,
& I think I helpt him som
~~[illegible]~~ to bring out what he
ment by saying I was rong
He then told me that I

was mentelly deranged, crazy
but I soon told him that it
wasent so, & that all my
trobel is on account of my
sins & nothing els, & if I
was crasy I new very well
my folks would see to me &
not want me to be astraling
the contry trying to find
sombody to put me rite,
my friends no very well
what the mater is with me
I have offton told them my
case plain enuf & meny of
them would simthisize with
me: but could not help me
so as to better my [illegible]
situashion, Ther was much
mor said on both sides to
simular amount, & I was
legueing standing so long ye

wreck & wery body & mind & wanted to sit down & rest my self. I had worked hard many days before this both in body & mind, eat but little & slep still less so that I became like a skeleton. & as I met with this man ~~about~~ a short distons from his hous as his batiful garden mostly talk to him by telling what som woud call lyes, but be that as it may I woud after awhile look more closely into this matter; so I give him an invitation to go to the hous & sit down as he didnot give ~~[illegible]~~ me any invitation & that I would give him one, but he didnot.

wont to go to the hous & I
told him that I was tired, com
let us go to the hous, sit down
& talk it out ther but he didnot
want to go & I had to fores
him, & had A hard job to get
him ther but finely brot it
about, I didnot nows his
reson, ~~then~~ for not wanting
to goe to the hous but dedeft
~~a~~ we got ther & seated [illegible] purty
well engaged in argements,
shee dident want his for to
hear what was said especially
on my part for before wee
got to the hous I gave him
som scripture passages to
swallow that he couldnot get
down & still wors they would
not digest in A siminery
stomach that was glost over
with ther Divinity so...

after we got comfortably
setted in the house I began
to think & finally concluded
that ther must bee somthing
(for my persons in that
done now, & pretty soon too, so
I took out my pocket Testa-
ment & opent it several times
to the plises I wanted to
read to him for us both to
comment apon especially my
self, as I new very well
he would have but littel to
Judging from what past previous to this.
say on this occasion, & as I
had that ~~to~~ myself previous
to this ~~[illegible]~~ that my labours
was all lost in coming to
see, & talk, with this man,
to be profited therby, for I

spirits, in this trying case, that my mind has but small insite,

plenty soon, & was firmly
convinced that my case was
one that he was unaquainted
with, That he didn't no the
way out of sin himself, &
of cours couldn't show me
the way that he didn't no
himself, by this time I had
got so fill up with zeel &
indignation against fauls
& cotton harted preachers that
I couldn't hold in any longer,
without adding mean to my
store of sin & condemnation
so I commenst [illegible] following
as near as I can recollect
maner, "Friend I have
come to see ~~thee~~ you with a
burdent & sorrowful, hart a mind

on account of sins hoping
you would show me the
way out of sin & you have
failed in so doing. Now I
mean to be plain with
you in speaking the truth
according to my understand-
ing (you have proved to me
in what I asked
request. Doubting that you
Dont [illegible] on the way out of
sin yourself & cant teach
others what you dont no
yourself, Now I believe
God has never called you
to preach & that you are not
preaching for the good of
souls but for money,
well then says that it is.

~~his~~ my prear to you to be calld
& qualefyed for that grate
importent work, of preching
the gospell, &c and last word But why did
you goe before you was
calld & ran before you was
sent, & you augh to af seen to
that before you went, Jesus
Chrise calld, & chos thos whom
he seen proper & after he
had calld them he quallefyd
them for the work he had
calld them to do with the
babtism of the holley spirit
& as ye have freely receven
so freely give, without money
& without pricy But you
arenot chosen of god to preach

the gospell that thos preacht
whom the savour could bid
you, could yourself to preach,
& it is so plain to any understand-
ing you ther is no room left any for
doubting, That all the quolefy
cashon you have for Preaching
is letter larning & money,
& I believe you wouldnot preach
atall if you wasnot well paid
for [illegible] doing so, He very tryed
much to vindicate himself
justefyabell in taking pay
for his Devine services as he
seemed to consider them to be
& hung much on that pasedg
of scripture, The labourer
is worthey of his hier, That
I admit, freely on som occ
asions, But you must admit
that you dont preach the

the true gospell that Jesus
Christ sent his Apostels &
true followars to preech
for if you did. you would
give it free as they did,
but the gospel u preech costs
a goodel to obtain it, of mony
& labour & I sepose u & all the
rest of the hirling Preachers
think u aught to be well
paid for your labours, for this
corresponds with your own
words; Now Friend if you ware
preching the gospel of Christ
the one only true gospell & was
daly labouring for the good of poor
lost in sin & sinsick souls like
myself I freely admit, you aught
to be suported then in your good work
akordin to your need, That is if u was
rely in need of helps, But your

case is alltogather difrent from that,
you are in good surcomstanses as
to the things of this life, you have
heer a good farm & sutabel bildings
so that ther is no nedsesety for
you to take any pay for preching
Why, hee says it is an onor to the gos-
pell to take pay for Preching it,
Then I concluded & told him that
if it was an honor to the gospel
to take pay for preching it, then
of cours the moor pay you git for
preching, the grater they honour
don to the gospell, But this I no
is not the truth & all thoes who
preech for hire & devine for money
& woudnt preech ware they not paid for it
are standing in the same sittua-
shon as the fauls profets & teachers
in anshent days who woudnot preech
or profesy only as they ware paid for

ther labours, & it was S. true mark in
ancient days of S. fals profet who
took pay for his profetick labours
& it is also S. true mark of S.
fauls & rotton harted preacher in
this day who takes pay for preaching, som (perhaps) may
think ~~that~~ I am rather hard upon
the Priests of the difrent sects,
That ther is S. lak of Christian
Charety, as I have often been told But my feellings is, &
allways has been, Truth & honesty
never to rong any one out of
ther just due & altho I consider
the Clergy or Priests about the worst
of all mankind yet I woudnot
rong them out of any thing I
nue belonged to them any more
than any one els, All I wont is

this kes is to give them ther just dere, that which justly ~~belongs~~ belongs to them & no more,

Now if I or any won els should cheet another out of all ther temporal inheritans leaving them distetute of suporting themselves only by labouring for mee or others & wee calkelated to make a larg porshon of ther labours suport us in idelness with luxery as has been & still is don by meny in this day, wodent wee all look upon this to be a very grate sin in the sight of God & man, & as grate as it is what is it in comparison to cheating mankind out of ther souls salvvation by telling lyes & keeping them in ignorens, Blind leders of the blind all faul into the ditch togather &c our conversation hit apon many points & som of them interesting but mostly Hirling Prests as I became so much put out with them on account of becoming ayquented with ther state & standing as it respects themselves & others over whom they have such a strong footholt in blinding the ignorant & keeping them in ignorens for heerin ther craft is kept sequer to them, & it is like tuching the aple of the eye to intemate anything as questioning ther infalability,

The dumb Dogs, that kant bark
without pudding & milk put
into ther mouths by others,
thoes who helps to suport them
in idolness & luxery, &c
Much of the conversation that
past between this prest &
myself is in a mesure
applecabell to that of meny
others yet surcomstanses
we no otters keses & I
have visited others of difrent
I think moer intirest~~ing~~ ~~[illegible]~~
prefeshons, ~~such~~, ~~as to~~
~~[illegible]~~
~~as they~~ ~~seem~~ ~~to us~~, This
one was a Presbetareon or Cal-
venist & beleved in that blak
dommobel dacktraen of elec-
shon & repprobeshon which

disgusted & turnd my feelings agenst them other doctrin so much when I was not far advanst from A Schoolboy that I held them of from me as most fox do that tarabel sarpent caulld the copperhead, yet that saying is true, That A drounding man woud catch at A straw to save him self & Shourly my case was no better when I visited som of the Prists, yea all of other them, or nerly so I woud say which was meny & if I didnot receve amediate benefit as to saving me from sin & condemnathon my light was increst as it respects the prests myself & meny others who became stird up to look moer closly into this mater

omator of Prest craft &c
& was the means of meny
leaving them behind as filthe
rags, dung & dross, to be trodon
under foot & presing forred
to somthing better, meny
left this man & som of the
flowers of his flock as he
considered it, on account of
ther heavy purses, much
silver gold & other property
being his main suport,
one of his main spooks
in the wheel that moved
him along so easily being
the richest member he had
told me himself after he
had left him, that he was
so disgusted with James
Lattes Preaching that he
coudnot stand it any

longer & had to leave him,
& the sosiety for good,
This man told me that
he had said in his Pul-
pet when Preching, that
all thos writting that was
scirketated thru the nebour
hood ought to be burnt
& the Pubelishers of them
also & all who took any
part therin he consid-
erd Justly to disarve
the same fate, This
turnd meny against
himself, & he finally
proved himself more
distructive to his own intrest
by turning others agenst
himself than I was & all
the writting that was scir-
kelated thru that nabour hood

David Decker
of
Livingston [illegible]
County

He Then began to try to open his eyes wider so as to see more clerly so as to better his situashon as I wonted to de when I first viseted him, so the plan he hit upon was simular to the arecting of S gellis to hang another upon & he afterwords hang himself

~~Genwoire 18th 1851~~
~~Dernia, Dr wirkl wiv nre~~
~~18th ve d— 20th rapiz 21st 3/4~~
~~d— 22nd rot qit ? d-~~
~~27th Mird abgt- 2 grzt- 28th abgt = d~~

thiron as well shortly
see, He found out that my
Carecter was two well
established where I was nown in truth &
honesty to be sulled by
him, A lying Priest,
so he came to make
me A viset but not
in that state of mind
that I visited him, He
came with A lie in
his mouth, & I was
well aware of that before
I seen him, & as it came
5 to pass on saturday he
comes to where I lived & it
so hapent I was not at hoom
so he make his buisness
known to my folks that
he was agoing to preach
A sarmon on the next Lords day he smile

woud plees me, & he
was sarton that his sarmon
woud suit me, & he won-
ted me to com & heer it
he had taken A text sut-
abel for the ocashion of
plesing me for he
baleved I was A good
man he considered
me A cristion, he
had further considerd
my sentements & was
satesfyed with me &
wonted to support A cristian union
with me

1851
Cr kredited 3/4 d Cr
10 1/2 d Buk weet, & 4 d.
seling up B. weet
For Hand paid

me this he told to
my folks with much
more as I understud it
but allthough I wosnot
at hoom he got Shever
Shot than he woud
of got from me, they
weare words which we all
now woud suit presteroft
being ouipster testamony
against hirlings in gods
sarvises for god dont hier
anybody to work for them-
selves neither for him,
altho they are well rewarded
he also was furnished
with A testamoney foun-
ded on experions the seam
as mine, but all didnot
discuredge him from com

ing agen so he went
of & was bak agen on the
following saturday & he
was as Cliver as A littel
pupe all kindneſs & O
how glad he was to see
me he wonted to see me
for A long tim & repited
over about the sins as
told me before, with adish
ons, & I listned to him
tickled onuf seeing thrue
his craft but kept it all
to mysilf as I wonted the
cat to git altogather out
the bage & I that ther was
good reson to beleve he
had don his best to gather
me so that I wouldnot skater
anemore of his flock as he
considered it & in that I sopose
he that himself about rite.

right & in sum respects
I considerd it so, Now he
offers all love & kindness, he
knows now that I was
A good honest man & cris
tian & wanted to suport a
cristian union withe
me & wanted me to
com to his meeting on
the morow he had taken
his text, I forgit where
but was agoing to preach
A sarmon he made very
well would suit me &
told me over som of the
hids of his intend sarmon
but I also forgot that,
& he asked me very kind
ley to com & heer his sar-
mon, but I rather declind
going & he coxt & pled

like A Lawyer or pleding
on A case of life & death
where there is to be A
large fee if the suit is
gained, &c, I finally says
to him perhaps I may
goe, if nothing should
com in the way, but that
didnot suit him, he
wanted A posative prom
es as he said, for he
knew very well if I
promest to com I
would perform acording
to my word, but I told
him that could not be
for sumthing might
turn ups so that I could
not in reson & Justes

g[illegible], & Shoed him the absurdety of A posative promes on that ocashon but if nothing akurd sufishently nesesery to prevent my going he might expect me on their in good Seeson, so after soom ~~considerabl~~ frendly convershen we parted on good terms he hoping that my feelings was sufishently gathred so as to seport A good cristian union or that which pases in the world as such so Shake hands ferwell & parted on thems condishons, & as it kem to pas I was of on sabeth morning & thor in good seson & soon we met agen in good frenShips as he considred it,

& he apered glad beyont
expreshing with words &
had mor frendly words &c
then conducted me, if I mistake not, to a
chois ples to heer whot
wos to b said, & Shureany
he did prich that which
wos in agrement with

1851 - Gennware 31
Henrik Tw Sonis
1 per log - 141 fell & in
Feb-3 - 1 day - - 1 94
Setteld th 3 3 5 also devided
3 3 5
0 0 0
6th Setled

Marse 7 - Henre Wiling Dr
Tw 28 pethany glass
Setteld I blive settled

~~Sept~~ Henre Carrona Tw
Skarlling flor he negur

my ~~sentements~~ faith
& sentements, & heer was
the galles which he had
erected for me & he him-
self met the mortal fate
or ingeured himself moor
then awa I did for he completely
turn'd nerly all his larg
Congregashon agenst himself
his preching plesed me
but displesed his hereres
so much that as I understood
after meny moor of them
left him; shortly after
I moved out of the nebour-
hood & I think about the last
I herd of him was, he had
about became a broken
marchent, & along about
this times I had so much
to atend to with myself
& other nesesery buisness
that I didnot wont to bother

March 18th 1851

Jwsef Larmar, Ting

18th 30 - 19th 29 - 20th - 18 - 21st - 16th
22nd - 19 - 24th - 31 dwg 1 - 25th 26
55 - 27th & 28th 50 dlr lwg &
16 bunkers - Apbrl 14 lwg

285. u ol
14
299 hwf angal

Septlember 2nd - Fwg 31 feel skaelln
on burd nasker hard w.d
for w.d rak

Giv in to [illegible]

with the priests & words
religion any more & thoughts if they
let me alone I will let
them alone, but as it
agen hem to has, they, it
seems couldn't a great be at peas
with me such as it was,

& on good condishons with me, & well it might be so for ther woos an opesett sperit, sens, feelings, & sentements, which woud accshontly git stird up, & ofton in the folloing maner, meny of the members of the difrent sects living in the sem nebourhood I lived in & wemon you know wonts to visit a gooddel, & som of them fond of much talking & priying into that

~~1851- Genuwere 17th~~
~~Turnd de somel lud for~~
~~8012 liz&tsw.~~
~~Sod abgl 5 diz at liz&tsw~~
~~lw dis d 25~~

which is unprofatabell & meny men just about the same & they must know the reson why we didnot go to relegous Meetings & heerin the fiar was kindld & soon braut to a fleming bleas, & a but som of them I have good reson to beleve had mear confidens in me & some others of about the same stamp, then they had in ther prests & wonted me to tend ther meeting & have talk with the Preachers for they that I was a cristian allthough I ofton told them the revers & profest no religon only truth & onisty,

but they would stick &
hang unto me & press
me to come to their
meetings & talk with
the preachers & somtimes
I consented & went &
in this way our worship
was kept up ofton on
for above 12 years, [illegible]
This priest I have been
talking about, I wrote him
one if not too leters shortly
after my visit with
him but never got any
answer & I give him
lost
up as being unabell to
for when I ~~[illegible]~~ Led him unable
reform him
no moor to do with
him untill he visited
as wee have seen
me About the first
to reform me I set out to reform him +
+ but also fail

of our conversation when
he told me of the ity posab-
itety of living a life ~~living wi~~
without Sin I was led
to refer him to som of
the Apostels that ocasion of to sayings in
which he ether couldnot ~~wouldnot~~ or
~~x x~~ give any exple-
nestion & finally became
as dumb & stubrent as an
Ass, so that I couldnot get
him to speak another word
& I left him in that state
I couldnot help notesing
the black angry looks I
got from his folks which

1850
Frarory Tees grer gagn
Desember 4. 13 - Lwe & 2 ur-kom
1851
Jan - 1st 15 - 13 - kom ra & Lwe
19
2 Sr kom

talking to him & conclude
that they thaut me a vary
wiked man in talking as
I did to the reverent devine Papey
for after he grue slak
sullent & looked cross at me &
~~wouldnt~~ say any thing I admo
nished him for his under
taking to do that which he
wos utterly unabel to do,
Nemly, to Preach the
gospell, of Christ, that he,
never as yet found & finly I
~~felt it~~ my duty to reprove
& that I don it plain
him for doing so, & laboured
much with him in order

1850

~~Kredet 1 log. estemated the~~
~~lw b, ba [illegible] Bennie 40 feet~~
~~E Merick,~~
~~1851 57 feet~~
~~Bers, gilled [illegible] above~~
~~a fod~~

to show him the absurdety of such conduct in A cristion Land, & laboured to show & convins him that he stud in the very same posishon that simon megus was in thinking that the gift of god coud be purchised with mony, But Petter told him that his mony would perish with him, & your mony will als

~~Frances Goodrige Dr-~~
~~$..05~~
~~To. 600 feet uv bords to b takin out uv his logs when sad~~
~~the abuv alegd is setled~~
~~1852~~

~~Sylvester Van Storn~~
~~U.S. Armory -~~
~~Springfield Mass~~

---

also perish with you unless you repent & turn to the Lord, for I persieve thou art in the sarves of the Davel for I kanot consider you in the sarves of god, & if you arent in gods sarves of cours ~~you~~ must be in the Devils sarves, I concluded it wos loss of time & labour to stop any longer with him as I couldnt be benefited by him neither could he by me;

for to convins any one contrary to ther will ther of the seam opinion still,

so I left him on as good condishons as I wos abel Consheensisly to do & stered my cours as I had contemsplated previous, to A Colliedge or A Priast,s Manufactoryng Esthabilshment, But as it kem to pas I didnot git ther for I herd of A Quaker Priest whils on my way & I turnd in to see him thinking perhaps I might git sumthing from him that might be A benefit tome & I sepos it wos aventually, But it wos in the

the onset as hard A pill for me to swallow as that I gave to my ~~old~~ Presbeteron Priest shortly before this, The case was ~~with~~ thus, with me

---

January 18th 1851
Sod 12 liz pasels fed uv
burdy ⊕ Markel dyn uls wer
20th Sod 17 liz lud
21 Sod 20 ded nen,d .10
Sod .. & lug
22 - - - 26+ dw 1st Sod - - 22 ul
23rd - - 20 11th hoe Sod 22
24th - - 12 12 hoe - - 21
25 - - - 12 11th knit 9 sod - 29
27 - - - 21+ 12th knit 9 sod - - 42
28 - - - 11 13 9 - - - 35
29th 1[illegible] 14 9 - - 47
30 - - [illegible]4
Feb. 3. - - 5+
4th - 16
5th - - 10
197
6 - - 9

Drsd 13th

hoe sd 26

14

15th sd hoe -- 20

15th d. swanger 1

15 aster rses 2 hoes 9

17th ½ sd 9 -- 2

½ dw 9 -- 1

18 9 -- . 2 2 & repsd out

. - 3 7 - 21th 55

19 & 20th

22nd 15 & repsd out

24th sd & d. hoe & 9 bwd 48

25th - 25 -- 26th hoe & 9. 40 -- 27th 90

28th 25 March 1st hoe 21 - 3d 27

the above dt

sd hwl Engl uwlirr

1294 | 10th a 26 - 11th a 31
107 | 12th 15 - 13th 27 - 14th 7
1401 | 15th 1 & 8 bunspurs 2.7w

When I found out that the
forementioned prest fails
in ministring, that good to me
that I so much needed also
with the many others,
that I had visited before
so that I aut to ew ternd about
noing them all to be deseivers
& went hoom, But I got in my cause
toomuch in the Spirit of
fighting the Preists & insted
of giving the glory all to the
where it belonged
Lord I kept a good share of
it to my self & as it
appers the Lord seen proper

Genuwarie 18th 1851
Sod 14 pwslz
20th) 16 dw
21 -- 16 dw
22 -- 30 dw
dt
hired her ok bwrd [illegible]

to have me take a
good ~~trimming~~ tika sodoing & the old
quaker Boy was the
very one to give me
what I needed, So on see-
ing him I soon comenst
opening to him my
state of mind & feelings &
& he listened very atentuvly to me, with
much pashons, althou he
was very busily engaged & hard to work on his
farm, Not walking about

Genuary 20th 1851
Sod fet Hassaul plank.
21st) fet do
22 - do

Plank for Webs
389 fet
67 do

drest up in his brodcloth with hans in his poket as the one wee notist before, this one ~~[illegible]~~, & after I had given him an outline of my situashon simmular to the one before, & after sum preparety conversation, He ~~[illegible]~~ comenst telling one of ~~a~~ young man that was in about the seam situashon with myself under serious convicshons of sin, &c. &c. & he comenst reading the scripturs as I did, expekting to ~~be~~ beter myself, & with the adishonal incress of light then was also an adishonel incress of ~~[illegible]~~, ~~li~~ convicshon & condemnashon, with me, But his case in this was difrent from mine, & he inclind his cours deistikle, as mine afterwords folowed, in the seem broad road to misery & erring & heerin was the bitter pill the quaker ~~Preest~~ give me which I swallowed & afterwords became Poishent therewith as we,l shortly see,

so the young Man commenses reading the begining of Geneses, & discoverd that the Lord had made Man upright, & that all he

1851 March 30th -
Jacob [illegible] 10-13 [illegible]
9292
Mar - 25 - [illegible]

had made wos good, & that ther wos not any thing made but whot wos good, Then where did the Devil & Evel com from, he says, Not considering whether this creashon heer aluded to wos the fast of god,s creashons or whether he had created previous to this wherin ther wos silens in the porshons of scripture he read, & concluded thereupon that this wos all, & the whole of Gods creashon from first to last, & from them scriptur sayings drue his conclushons & established his belief that ther was no sin origonly, or origonal sin, that when a child is born into the world he says it corns into the world like a clean sheet of paper write on it what you

---

~~Dsembr 1. 1851~~
~~Wast got 96 lb lrd pip~~
~~last fall & returnd 32 lb~~
~~leavin 64 lb bak~~
~~N. B. [illegible] the 64 lb was~~
~~settled up [illegible] no [illegible]~~
~~but [illegible] settled it.~~

or plus he says, so that
will, The child is clea
& free from all sin when
it coms into the
world, Moar of this hearaf
ter, I'll now turn to my
self with connecting our
comstanses that followed
the above & last statement,
In the first place we
all know that when our
mortal frame is tired
resatt &
& weery the nesesery req
uirments is Rest, & it
is just so with the
of much & deep thinking
mind of Man, It often
needs rest, & if deprived

of the nesesery rest,
the resuett that that is sure to follow
is unfavourable the
same as with the body;
Now this was my case
when I cauld with my
old quaker Friend,
I was about tuckerd
out soul & body. and
needed much rest in
order to recrutt up to
the proper Standard
in nator, & also in sper
—it, & mind's & heerin I mist
the true mark of reson & rule
= so drank into ~~his~~

~~th~~ young ones & scars by to say -
the old quakers
& finally became shut up having nothing
Spirit, but previous
to the dreanking down
what he had given
me I became misera
bel indeed in my mind whi-
ch continued with a
rapet incres, & caused
me to becom seriously
alarmed with my

~~1851- N Orleans bazwd~~
~~Mr - plazk . 11 02 feel~~

~~Baarkrofs . stuf 2730-~~

~~Jun 14 Red of Horton~~
~~900 feet plank~~

Settled

~~[illegible]~~ situashon
for, I rely that I would
shortly becom mentally deranged as the
other Priest told me
I was, If ther wosent
a change soon to take
place, so as to relieve
me of my miserable situashon
of sufring which no ~~[illegible]~~ toing can
tell for it is only konown by
self same experiens,

~~1850 - Novanber~~
~~Nelson Larimer~~
~~3-13 [illegible]~~
~~March 14~~
~~To 4 planks blackwork~~
~~Sold persnell - Bus 4 bilings~~
~~hard wood & 40 sents soft~~
~~To skantliz for wagn rak~~
~~hard w[illegible]~~

index of my feelings & Sufrings

The old Frend notest an
much I expect my tooks was
me & to his prais
be it said in truth
that he sympathized much
with me, & wouldnot
consent for me to
leave his hous that
night, so I taried with
him over night, & They
set before me A good
holsom super, but I could
not Eate any & they also
with
furnished me A good
bed, but I didnot cloas
my eyes to sleep the whole
night & was in the morning of

1850 Desember

Mop handels turnd up lw

Sis dl

1851 — 10th — 4 21.9.

Gerwowre — — — — — 1.26

62

15th — — — — — — 2 50

17th — — — — — — 2 50

49 07

Fred. March 29 1851

Turnd de Mel lud for basin & turning mop handls

31th -- 7 10 lw. Sis dl

T.sw — 6 50

13 60

April

Mr. 7th 8 - T.50 343 - dw

114 dw

45

June 7th — — — — 2.65

10 — — — — — 1 02

12th — — — — — 50

as soon as the family began to stir ready to be of & not wishing to disturb them, otherwise

I would uv started for hoom much sooner noing it to be the best place for me then to be, in my awfull state of mind, as I considered it, I have lost meny nights sleep & rest thrue my life on account of sin & my sinful nator, but this night was the most distressing one I aver expirienst all thrue my life, & if I aver Praid to the Lord in my life I did that night & all the way hoom, I would say, about avery step I took, That I might not loos my senses, But I made out to git hoom & my folks looked & stared at me, & I supose they well might,

&c I thot proper to put on
room of the old hipacrit, so
try to look difrent & better
then I felt, But as it is
the motive, the spring of
accion that forms our ak=
shons to be whot they realy
are whether good or evil,
so on this ground I excuse

~~1850~~

~~Rise ord, Green, grain grgn~~

~~November th 2+ - B korn grgn~~
~~Desember - -2+ do~~
~~6 - B Wt & buk weet~~
~~4+ barle & B,wool~~
~~4 - B - korn~~
~~4 - do & do~~
~~46+ - do - Wt~~
~~Genuary 16th - 3½ B korn~~
~~71½~~
~~1851 1 3 - B Wt grgn - april 4th~~

myself in trying to look plesant when I felt sorrafull & mis-erabel within,

So I have now got hoom ons more & not crasey yet, & seeing much pressing work to be don, & the duty I felt resting upon me all braising me up to do all the work I was anyways abell to do, & although I was skersly abell to move about yet with all that I went to work with all the strenth & lirredgy that I could muster labouring

April - 3rd 1854 for 13. hands
Sod - - 16[illegible] fed barged [illegible]
5th — do - -
lasted - -
5th - -

at the same time to let
the mind rest (a very important matter often but much neglected), by putting
this former perplexitys
& prest fightings out of
the mind, & my work
including the duty I there
felt resting upon me
was a stimules to me,
yea, a vast help both in
a Spiritual & temporal
maner, so I went at it
hamer & tongs, & kept it
agoing the best I could:
but often felt alltogether
moor like going to bed
but zeel & currage & duty.

1850
Loan David grer grgr;
Des 5-B. cofe & ½ B korn
Jan 4 cofe & korn
$\frac{4}{9½}$

with the press of work &
wonting to be don, & good
substanshal costomers,
alltogether helpt me along
much, in my temporal
deuty, But my former
trobels of mind woud
often steel in upon me
& caus me again & agen
to feel miserable & althou
I nue very well that I
was far short of being
prepared to die to this world
in my mind &
with my mortal body,
~~[illegible]~~ yet I couldnt see any
way neither conclude that
ther was any way to releas
me from this sufering that
I had underwent & to all
apperens woud continue on

~~[illegible]~~ St, Short of A
final disolution of this
mortal frame, But I
finally was braut into A
Sperit of resoning, as I concluded drauen,
from my ~~the~~ old quaker Friend,
this okepyed my mind & ocashonly
lightned my Sufrings
summuhat & agen would
work to the oposet extreem causing
me to feel still miserabel moer,
if posable, It has been
said that it was A poor
rule that wouldnot work
too ways, so I concluded this
was my ~~kes~~ case, as the ~~same~~ same
caus didnot alone produce
simular effects, but the
~~[illegible]~~ oposet & this
again reminded me of

the butefull surcomstans
calkelated to illusterate
virious & interesting things
both in nator & spiritual
maters whare the mind
is led to comtemplate in
a maner edefying & also
[illegible] profatable if the will
is. [illegible] & [illegible] ~~first~~ to have
it so, That in smawl
maters, or causes to outward aperences
grate affects has & is pro
dust, what I have referens
to is the humebee & spider
to work on the same flower
& each one obtaining according
to its own nator, as desind by
untold wisdom, & also the case
of the sun hardning clay

& suffreing was, ~~was~~ also
another turn over in
my favour to reflect upon & contamplate,
afording me some reles m-
ent of A boardent & sufring
mind, but all thes mat
ers ware only momen-
tery as it ware, for the grote
caus of all my trabel & sufrings
still remaind with me
unhurt, & the meny surrounding
sceens & ackuring surcomst
anses that daily visited me
all tending in A meshure
to okepy the mind both in
A profatebel & unprofatebel
maner, Just as surcom-
stanses worked in my favour
or the opesit, In Short, as I

inclind my will to have
it, - so it was in a mishon If I inclind
towards the Hunebee I had
sweet things to feest upon
as far as it was atainabel for me or
acording to my meshure,
& if I inclind towards the
spider I had a poishining
doas to swollow down digest
or not, & this last was mostly
my porshon untill I
found myself among God's
Peopell, & became a subgect
of the work I was cauld into, &
that braut the meny rongs
right & the meny crookd
things strate, - But wee have left
our old Quaker Friend a
grate ways behind us &
will have to caul him

up to us again, & heer
whot hes got to say and
what he has been about,
&c, As I said I became
shut up having litel
or nothing to say, & drank
into his sperit, or pertook
of the same belief with
the forementioned young man. That I
finally settled down inclining my cours
towards the filthy spider
leeving the sweet litel
hunnebee behind me,
so after I underwent much
suffrings of various kinds
that I.l notes hereafter, so
finally I
levent for sarton into a
speret of deisem & shortly after
got holt of soom of ther a

writings which aforded me no little aid in posting my self up in that posistion & agenst Priestcraft which has liberally furnished much aid in leading meny Poor souls therein, by ther filthy rotton conduct & aromous creeds & I believe if aver the Prins of darkness aided anyone in doing rong he did me in vindecating deisem, for I didnot find anyone that could hold an argement with me agenst that black soul darkning doctrin or in favour (about as far) of Priestcraft & ther Man made religion

But my race althouw
swift was of but a
short durashon & I suf
ered as I that as much as
I was abel to indure to
get out of that belief on sherift,
In regard to all the sufering
that I have past thrue from
first to last I conclud none
braut so much tormenting
suferings upon me & con-
demnashon as deisam excepting the flesh that I have mensioned as being contrary to the light of God &
well it might be so for
I was sining agenst good
light & better understanding
than that I beleved the scrip
turs generly to be true & I beleved
in devine revelashon & that
none coud have the true

Faith of christ, only by the revelashon of god to, or in them, attho I coudnot find any one that I thot was inspired with the revelashon of god, & I dont no that my faith woud of been much better or stronger, then it was if I had of seen meny of the Mirecals that was wraught in the days of christ, first appering, This I now see, but didnot then see or sens this as I now do, & this was the caus of grater condemna-

1851 Janwarre 16th
[illegible]

Shon resting upon
me; after embresing
Deisem then before,
I have long ben unshak-
enly confirmd in my
mind that the world is
fild with Deist, but in
A general way ther cases
is difrent from whot
mine was, This brings
fresh to my mind A
very emportent surcom-
stons, to me that came in the rite
tion, & I never think of it
without A comforting feel-
ing of thankfullnes, & I
now feel it as A duty rest-
ing upon me to menshon
it hoping it may be A

benefit to soom poor
espeshly the youth
needy souls, & that is
as I said before
I had the blising of A good
Mother, who taught me
to read the scriptiors &
labouried much with me
to incline my mind in being good
& doing good, hart & hand,
I thot when I wos A
smawl Boy that Mother
wos rather hard with me
in keeping me in so clos
& not alow me to run
about like meny other
children espeshly on the
Sabeth Days, But as I grew
older I greued out of that opinion
& inclind still moir

41 [illegible] 1881

Februwaure 11th 1861

D.vnd Mesün hes [illegible] ned 50½ dez dis wik

March 17th hes ken agen 1-d.

18th hes rasumed, wakesh uo nee $3=00

& ned 1½ d

19th 1½ d sod 22 bs & repaired nel

20th 1½ - 21st - 2½ - 22d 35 &

akwrding led his kalk keure hes ned 7 dez & 8½ lad wik,

March 4 hes ned [illegible] dez last wek

ken lwd, Tesd 4th & sod 739 fel brgen hardel flazk

---

dw-1165 { 8th hes ned 4¾ ds
dw-1029 } dis wik

---

angel baswid hes so lo dis d.l

~~2983 fert~~

~~[illegible]~~

~~[illegible]~~

maer & more to think
my Mother was my
best friend & comenst
forming reselu-
shons that I woud
be obedient to her
& laboured to con-
form to ~~[illegible]~~ them
& with thankfull-
ness I can now
say that shee made
empreshons on my
mind whits in my
youthfull
days that never
has left me to this
day, & I have
much I now
do sens the
grate empor
tens of the

youth having A good caretaker, & ther strict obediens therto, This is avery thing as it weare in ther favour, As the twig is bent so it enclins to grow, & as the youth fixes ther minds so they encline to grow, This I have ofton ~~[illegible]~~ realist in myself & meny others, & atthe it was in

~~1850 Desember~~
~~Brzen hardls lurad up~~
~~lw [illegible] det — — 22 00~~
~~1851~~
~~Gunwaine — — 1 60~~
~~23 60~~

~~March 3rd — Bazen Lanahs Sty~~
~~9 2 4 4 feet~~

the world & I got my
first lessons & Religious Educarhon
I am now thankfull
for what I got ther al-
though it fill far short of
being anything that
would begin as it ware
to compare with the
educarhon given children
in this day among god's
Peopell, & as the priveledge
heer is so much grater
than in the best situ-
ashon in the world, the
accountabilety will be
in perporshon to the they &
will be t disading
improvements made

heinist for or against them

I am som times afred
that soom of the youth
dont sens & realise
ther unspekable priv
elidge heer in this day,
as they aught to,
O My yound friends,
Could you, (or moer proper)
would you only sens
your priveledge aright
in this your day, whils
in the Morning of your
day in this world, & also
the morning of your day
in the blessed gospell of
our beloved parents
Christ & Mother, &
whils you are sensing your
unspeakable priveledge

aright, could (kud) you
only sens the evel that
is in the world thrue
lust, & the unspeekable
many of
misery that follows, ~~all~~
~~who~~ knew the way of god & many others who
thos who are feebely trying
to live whils they are
ded in sin, & if the light
of god brakes into any
of them they are fild up
with as much gilt &
condemnashon as they are
about abell to bear with
out sinking in death of
both soul & body; Now,
O My young friends think
of this matter & be wise
& render strict obidiens

to thos who has the care of you, & god will Shourly notis you in love & Charety to the good of your souls, & you will be blest with meny preshous gifts that will be A help & sepport to you throue life, & you will have A treshure to carey with you when you are don with time in this world, & you will have A tresher to go to, & allways to enjoy which is so grate & glorious to faith~~full~~ souls that no toung can tell of, or represent it in its true collers;

avrey one that propperly
sences ther priviledge
in the gospel & wonks
with, & in obediens therto,
always, will have the
comforting influences of
the life & Sperit of ther
Hevenly parents, leading
them still moer & moer
into A true Sperit of
thankfulnes for the meny
gifts & blesings daly
bestode upon them both
temporal & Speritual &
A truly thankfull soul
will never leave the
way of god, but daly incres in be-
ing good & doing good, & how unspeakabely
graty is the comforting feelings on the
reflections of will don good & faithful souls, x

x enter into the rest heavend forever

2d world &c, & as I have said, I speek about this going out, into the world for a living, from my own experions, & also from the experions of meny others with whom I have converst upon said subgect, who ware candid anuf to eknoleg to me, as I did to them, & the eavel offects we realised by trafeking with the worldeminded, with all the seperashon we could posabelly keep from ther sperits, & som of them infomd me of cases they have seen of som who was not satisfyed with selling what they had to dispose of, but baught

I sold to make something as ~~them~~ said & they ~~told~~ come & they weare astonished on seeing that don by profest Believers, & could skersly believe ther own Eyes, But it seems that som has moer of an element out in the world than at hoom, They love to be trafekan with the world & if they kan make A good bargen it pleases them & it is an easeir way to make mony & get A good living then working, & ~~it saves~~ ~~[illegible]~~ A gratedel of hoom labour, Thes ~~these~~ things all considard & rekaned up amounts to A grate deil in fervour of the feeling buisnes & dealing with the world, & also in my own behalf so I mean to keep it up as long as ther is union in it, But woudent you be willing to spekelate soom without union rather than to mis of it, My very soul abhors lothes at the thots of thes spekelating sins among Gods peopel in this day of more puerty of hart & soundness of Prinsepel requ-ired than any other day time or dispensation previous to this, & with all that, see how far short wee com of the premetive Christians, with Christ ther leader, & Mother Ann & her

littel dispised flock who was
[illegible] those deep Mortefecashon
& tribulashon daily, & often
but littel of natons food to live upon, Note

I have often been astonished
on hering folks [Fux] talk of
this day, as being a time of
much progresing going on
among both physical & spiritual Believers, & I have
been told that the world is
gitting to be alltogether mo
like Believers, But as I have
said, many times, it has ben a querey in
my mind, for meny yers,
whether this was the case or
whether Believers was gitting
to be moer like the world,
& I came, finally, to the

conclushon, & sitted it in
my mind, that believers
was gitting moer like the
world, This saying will, no
doubt, be A hard won with soom folks, but
no harder for any one than
poor goodfornothing me, for
if I have any good I didnot make
it, It come from god the Other
of all good, & ther is also no
doubt on my mind but
what it will be said that
I have no bisnes to write
in this maner of making
my feellings known out
of the order established among
Gods People, But I think
this is A mater of one

Seckrery & aught to be
noen on the side of god, by avry one, & that
we all form a part, more
or less in the sevel current
that is pasing thrue the
zion of god, & leaving alitel
her, & a litel ther, according to
the mator & wille to recebe,
And if it is that, I am deceved
in this matter, I ask the priv
eledge of being told of it, & shoed
wherein, for I verely believe
it is equally as trying & distres-
ing to my sens & fellings as to
any won, & whils I am writing
this a history of my life & the
many interesting sercomstanses
conected therwith, I am drawen

meny times to Speek or write my faith & feelings in the formenshoned maner,

And as poor A worm of the dust as I have most part of the time thrue life felt myself to be, I wasent on believers ground but A short time untill I seen that there was much heir that God had A contreverse with, But as I seen & felt myself one of the gratest among the gratest of siners, & also seeing & sensing the purety that was heir among Gods peopel, I felt it my duty to be ingadged in my own work let others

do as they will, & in this
way I continued on for som
lenth of time until my ~~m~~
mind became so burdoned
with the conduct of some here
not half way Shakers, that
I felt a stand, & I couldnot
see any way open for me
to better myself as I thot best
to open my mind & tryals
to my Elders, & I done so, &
found a satisfactory releasment
& now I feel drawn to write
as I do, & if there any who think I
am drawn by a rong spirit
I wish to be told of it &
shown wherein, for I canot

see any way whereof I kan
be aqused of rong on my
part, But on the part of the
aqusers if ther be any, it, paredventure may be
be said that I aught to leave
thos maters with the
Elders, to dispos of as they think
proper, & I should be glad to
do so, as I have in part don, if I could feel confidint
they would be seen when I ant
seen by the mortal Eye, & thos
who think I am too open & plen,
what do you supos would be the
testemony of Father James, if he
was to appere agein on this arth,
& among us, - I think ther
would be a shattering with soom

& a closer gathring to the life
& Sperit of the ~~[illegible]~~ Gospel ministred
to all thos prepered to recive,
But after all that is Said, I feel
to Give Glory to god for the
Gospel work, that han, & dos
Purg, out all ~~&~~ ~~all thats~~ of an
oposit nator, & I believe that
God will work in & among
his peopil in his own time
& for his own Glory, in the
salvashon of meny souls, who
will be rede to com, when ~~the~~
thar is a preperashon to recive
them, & that will bee when
the Lords comand to his peopel

is fullfild. is, & by them
[illegible] not before that day & time
& that is, To com out of the ~~from the~~
world, & be seperated from them
& tuch not taist, not neither
handel the unclean thing,
But as I have allredy said
it's a quriious way to com
out of the world, & be all
the time agoing into the
world among them, & not
satisfyed with that, but
must bring them in among
us, & have them mixt
in among us, both Edged &
youth, on our farms, to work
in our gardens & in our work

~~about as common with the~~ [illegible]
Shops of various kinds
almost as common as the brethren &
to stop of with, in our dwelling
Houses, & as I have said, ther
never will be any gathring
of any amount untill this is
all don away with, & when
this coms to pass, you may
think of me, when you dont
see me, with your natoral
Eyes, I sopos it may be
that that it is about tim to
leave this subgect & turn to
soomthing els mor interesting,
but I think this is the most
interesting of all my writting,
However we,ll have somthing
Els, And when I was near

about in ~~xxxx~~ X Manhood I went to a Methodith camp meeting thru curiosity with meny of my young companions, & it was a curiosity to me, & meny of the spektators behaved very bad, I didnt behave myself as well as I aught to hav don, but I took good care as I thot not to infring upon ther exclusive rights, but meny ackted as though they thot it a virtue to violate the rules & regulashons of ther meeting, &c finally become so bold in ther evel conduct that it was thot the meeting would have

X comens Hoer, Ky, [illegible] X

to be brok up on ther account, & others was for prosequting the siners as they could them, so that the meeting throughout became a mas of confushon with both saints & siners as they considered it, till finally Bishop Asbery mounted the stand & adrest himself to the Methodest brethren in a maner that took my attenshon with a larg megorety of the spektators & finally the whole asembly became stild down into pees & quietenys, for they all wanted to heer what was said & the apperens of the litel old white heded Mars took the attenshon much & his adress to themselves being so apropriate on the present ocashon highly demanded sutabell attenshon, He pointed out to them ther present & trabell siteuashon & stated to them the evel consequenses of prosequting ther enemys contrarey the life & precepts of the savour. That in so doing they took themselves from under the protecshon of the Lord & that if they woud humbel themselves before the Lord puting ther trust in him he beleved they woud be protected & com of victorious, & by the time he got throue with speeking to his brethren which was linthy & will to the purpos, the siners, was in A suitabel condishon to heer what he had for them, & which was equeally as suitabel to them, & they had A quiet peasabel time after & throue the meeting, This wiped away maer preyedist feellings then skolding thretning & prosequting them with A ballens in ther favour of good will, I menshon this merly to show the good effects of returning good for evel & how much better it is to gentelly leed our fellow man, seven if he is our enemy, then to endavour to drive him contrary to his will & nator, ~~[illegible] [illegible] [illegible] friends of the [illegible] All,~~

now if this peopel out of the tempel of God as it ware, could bring about such wonders by gentel meens, how much moor so with thos who dwell in the tempel of the Lord, being his chosen peopell.

I think as we have throwd away the sword we aut also to throw away the law ~~also~~ as they belong togather, & put our trust in the Lord, & not in in the law or the sword, Faith in God I percieve is much needed, & less in the arm of flesh, & the dollars & cents, welth & grandeur has ofton blinded the mind, & stupefyd the sons in former days & it works by the same rule in this day, & brings about the same affects of incresing vise & vanity & deminishing vertue & purety & every other good, desired in wisdom for the benefit & comfort of God's chosen few,

I feel to notes two moer cases that I was consarnd in,

Showing the good afects of
returning good for evel,
When I was at the age
of twenty five & upwards
I was very deeply exersised as usual
in my mind about religon
but had larnd enuf not to
take every thing for genuine religon
that went by that name, &
by that means som of the
religous bigots considered me
an enemy to religon, & they
weare my enemes, & as it came
to pas, a man in that nebour
hood sold out & moved of, & I
took his place, but when the
old vendue cryer had about fin-
ished selling the property he

got rather top heavey with rum, but
however, he caulld up my name
& said all the evel he could
about me, in the hearing of meny pepel, as I was told after
words, not being ther myself, & some
time after my old friend as
he propest to be, & I considerd
it so, previous to this, Was at a grog shop
& loded rather heve, & on
his way hoom got lost in
a woods the night being dark
& he discoverd the light in
our hous, & made for it, not
noing what light it was, &
he stayerd up to the door &
knocks, I herd him blundring
along & talking to himself, &
I opens the door & could him

by name & told him to
com in, he looked up at
me & then knew me &
where he was, but refused
my invetashon, & then
give his resons, after say
ings O, I have come rite
into the Lyons mouth,
not so John, you have
come to a frends hous, so
com in, I cant, I cant, he says, for
I have abused you shamefully
& I am ashamed of the man-
er I spoke of you, O wretched
man that I am who shall deliver me from this body of sin & death what shall
I do to be saved, & c, well com in &
well let it all go & labour
to do better for the time to come, & be

good frends, so he finally come in & by this tim was sober, He was so much surprised & skard too, on seeing me, that it sobered him, & the kind maner spoke & * I received him overcom his feelling so that he cryed like a child, & asked my forgivness, which was given him before, he asked it. easing his mind & feellings, But as it appired he couldnot skersly forgive himself, & ever after apired to feel as tho he couldent do anuf for me in kindness, so heer is agen, another evedens of the good effects of returning good for evel, & the pees of mind &

comforting feellings I realised
& felt on the present ocashon
appered to me worth maer than
mountings of gold with the worldly
honours conected therewith,
Thos maters all works in
with the numberles evedenses
to confurm me of the empro-
priety & vast speritual loses
brought brot upon God's peopell
by looking to man ensted of
God for protecshon, & on the other
hand shows & confurms me
of the propriety & vast speritual
benefit derived by having our
Faith & confidens alone in God,
The brethings of my soul now
is, Lord incres our Faith [illegible]

The other case we thot of noteing, hapened som yers after I had moved to another ples, rether out of the former Nebour hood, And on being overrun with work couldnot find tim to savour the weeds from my butiful corn loot which was sufring much on account therof, & I finolly concluded to work at it on first days, or Sabeths, & A Friend & worthy nabour of A corresponding mind fell in & helpt me, & as it come to pas the folks on going to ther Meetings back & forth, & on seeing us to work, som laf'd at us & others looked cross at us, But finally along coms an old Saint going to Church as they considered it, & who had allways profest much friendship with me, & apered to wont my compeny & conversation & never past me without on ofring of words of friendship, untill that sabeth morning he found me to work in my corn lot, cloos by the road side where he past by me unnoticed, for the first time, not ofring me one word neither a look after the first glimps of sabeth breaking as he recond it, to be, But after pasing by me he saluted [illegible] my frend on my account, & told him of the grote sin I was comiting by working on the Lords day, not considerin that all days weare the Lords, & alzo that the Savour dident alone giv liberty to do the works of nedsesety, on the sabeth but urged therto by shoing the propriety therof as he had don himself, & therby leaving an exampel for his true followers to patron after his godly exampel as he considered it.

But the old Churchman pronoanst the Judgment of God upon one & our labours which I herd in part & my frend related the.

hole mesidge he had of the Lord agenst me for violating the Lords comand to keep holley the saberday. He said the Judgment of God would folow me & it would be seen, & my labours would be kurst with myself, & that the curs of god would be on my corn & I woudent have any. However as I that, I would do my part & duty towards the corn & then look to the Lord for his blising upon it. as we needed the corn for our Temporal suport & soom of our poor nabours needed soom too, so we don our duty to the corn

I left it in the hands of the
Lord to dispos of acording to his
good will, & my helping frend
& I concluded to notes the corn
whether it grue feebel or
whether it grue rank, & we
bath was satisfyed that no
Judgment of god rested on
the corn, But a blising as
we bath desided, for ther
wasent any corn in the nebo-rhood that grue any faster
& much that mine exceeded
& when I come to harvest it
I found it to be as good a crop
of corn as any raised in the Garden of
the state, it being of the richest

of soil & well adopted to corn,
But let us know alittel of
whot followed the Church
Man, He was intrusted with
the charge of ther Meeting
hous, or worldly gospel shop;
& dug or seen to the diging of
the Graves, &c, & as it came
to pas, som tim after, he
was calld upon for a grave
& went considerabel out of
his way to a still hous &
provided himself with whot
I supose he thot was suf-
ishent to be comfortable
upon whils performing his
dutys, but as it hapent he

dipt rather deep into the sweet morsel as he considerd it, & on his way hoom he laid down in the woods & fell asleep & when he awoke he new not where he was, & commenst & continued hollowing so loud & long as to alarm the neibours hoping therby [illegible] that some body would com to his asistens in his distrest siteashon, & when we was about to retire for the night, I happent to heer him & soon concluded to inform myself therof, but som of my folks was afraid for me to go.., thinking somthing bad might hapen me, but that was no consarn to me, & by this time wee that wee could distinguis, him say but not sarton, I am lostt, However before I reached him I herd them words plain, & he hollowed so loud that, he set all the dogs in the nebourhood abarking & much alarmed meny of the nabours, & when I first herd him, the nois was so mournfull that I thot somebody was in distress & was anchous to know, & I hurried on & found him & who was it but my old frend who had

~~Many a one has nether food~~
~~nor Clothis Sufficient to Cov~~
~~Comfort tak~~

turnd my enemy
for working on
one of the Lords
days, & about one
of the first thots
that came into my
mind was, That,
I am thankfull
that it has fell to
my lott to
do I kind act
to an Enemy,
& I spoke words
of kindness to
him & at the
sam time took
him by the
hand & asked
him ☞ 3.

3 [illegible] him if I cant asist him on his way hoom, about three milz & he seemed very much struck with surprise & very much mortefyed & ashamed of himself when he discovered who I wos & seemd as tho he dident wont to say much at first but told me he grew wery on his way hoom & lay down to rest him self & fell asleep & when he awoke he dident no where he wos, by this tim he had became sober but still bewilderd & dident know where he wos, & I told him I would go with him & see him safe hoom, & he thanked me very kindly, & we set of & he dident com to himself untill about a half mile of hoom, & thot he could make out now but I dident feel satisfyed untill

we had nerly reched his hous
then we parted good frends &
allways remained so, & he
never past me by unoticed
agen as he allways did after the
sabeth days work, & he could
now go out of his way to fall
into my company after som
of his shame wear of him
& he would ever after put him
self out to accomedate me
fulling that he couldent doo enuf
to pay me for my kindness
to him in so grete need of
help; Now Heer is another
case of converting our Enemies
into frends by kindness of
words & corresponding works,
& leeving much ballens in
my favour of ther good will
insted of hatred, & a Justefyed
conscience with pees within

& without & comforting feel
ings, which allways comes
in the rite time to the
weery traveler in A strange
land as I for many years
felt myself to be, & I
can now give thanks &
glory to god that I never
felt lifted up in my sens [illegible]
on doing A kind act to any
fellow mortel in need, but
humbled down as in the dust
before god for puting it in
my way to do my duty by
my fellow mortals. But
I wasent allway in that state
of mind to see & some these things
& many others aright, for as I
have said ther was A cloud of
darknes that hung over me

as it weare, or the mind was bewildered & confident in many cases, desarn between good & evil, & I see now that even that state of mind had its good effects with me, for the resultt therof was humility which I much needed all threw my singular life,

Along about this time I became more then comon distrest in my mind on account of my sins, & daily as of that, ading therto, which caused me to feel rely miserabel, & my mind & sens run out in & threw the world with A query that often okepyed my wondring sens, If thar wasent som

Cristions to be found in
this wide world, & I thot of
it much all threw won
weeke more than comon, &
finally concluded I would go
out nett sabeth' day on serch
of cristions, & see if I couldent find, if it was only one,
that I could unburdon my
wery & distrest mind too,
so when sabere day come I
was of ~~in~~ good seson, & met
with many on my way,
som going one way & som
another way, generly going
to what they considered a
place of worship, & so it was
a place of worship, but not God
as I felt purty confident of, & som ~~many~~
of them asked me where I was

going being so intent on my
way as if ther was sumthing
of grate emportance in persute
of by one, which I evedently seen
& sensed in som of them, who
oned free to enquire into my
bisnes, so I give them as I fitt
to do, a sivel anser by telling them
I was in persute of cristians, &
so past on & som of them dident
feel satesfyed with my anser
they generly being aquen-
tenses wanted to know more
about my singuler persute,
in serch of cristians in this
cristian land, but I dident feel
to stop long to talk with any
of them thinking they couldent
do one any good, altho they
cauld themselves cristians &
consented to what they wished
to be cauld & pas for, but I

thot it amost proper to
atach Anti, to the fore part
of Cristians which would spell
Antecristians, which the word
was filled with & ther was no
need to go on serch of them
for you could skersly go but
a few steps from hoom till
you meet som of them, but
the name dident suit them,
& I put on my way at a
good gate, & wonting to make
the best of my time untill
I met with a hawk eyd look
ing old man tawller then
I was & thickness in perpo
shon, with a long hevy ken
in his hands & he seemed to
move up towards me & at the
seam tim eying me very
sharp & closly which brot

me to think perhaps I
had a singular apporens
& no doubt I had, but I
spoke to him in as sivel & polite
a maner as I could have, &
was for pasing on as I felt
he had nothing that ~~woud~~
would do one any good,
but he wasent satisfyed
with this short visit & a
few words only that past
between us & kept a drow-
ing up still closer to me
untill he was most touch
ing, or not exceeding arms
length & still looking me
in the face very sharpty
& pashonly viewing me
from hed to foot, resting
on his grate larg cane

& whils persing me with thos sharp looks, He asked me where I was going, & I told him in as respectfull a maner as I new how, considering his age & respectfull looking white head blosseming for the grave as I thot, & I wonted to be as breef as posebl as I was anchous to be on my way, so I told him I was hunting for Cristians, & altho I dident wont to leave the old man in a abrupt maner as I allways felt to respect the eged, but as I spoke & ansred him I med a move to be of & he moved up agen towords me, & I notest his countenes much chenged,

he dident look very plesent at the
best, but now I thot he looked
extreamly cros at me, & instently
raised his ken & fixt himself
as it apered to me, to let me
feel the wate of it with the
adishon of his strenth therto,
that I had now found my
self in A trobelsom situashon
expecting every moment to
receive the premeditated blow
as it appered to me, & what to
do in this case I was at a loss
to know, & my case being of
such A naton that ther was
no time for me to think.
or studie for the best, & then
I stood stoon still waiting
& expecting it every breth I
drue, & as he raised his ken

he says in A loud & angry ton of vois, I'll give you cristions, I had that of mooving of from him sloly & then if he hadent struck me, then moove of far enuf so that he couldent reech me, & med the atempt several times, but he still moved up to me agen, & I wonted to compromis with him, but finding on mekin the tryal he seemd to be inraged the moer with me, but I finally moved of from him before he was aware of it, & as he mooved up towards me I kept my seperashon at A proper distens from him so that he coudnot rech me with his long cane, & then

I tryed to pursefy him & [illegible] kam down his angry fellings with me but all to no purpos It seemd to inrage him still more, & I giv him the parting words & left him with an adishonel increes of a trobled mind, & conclud this the last time I should go on sarch of Cristians, as it was the first time & come out so bad I'll drop that mater ons for all, & having a frend in that neborhood I visetid him partly to find out sumthing about the old man, & was informd somwhat of his carecttor, but nothing very intresting he was a Cristan by Profesion.

& rather singular in som
respects, He owned A smaral
hous & barn, & won aker of land
of which he seported himself
the old woman, one cow the pig
dog & catt, with som chikens,
This I thing required som
conemisiz, I Now started
for hoom, & I thot it full time,
after Spending A Sabeth day
hunting cristeons & finding
none, & the trobel I got into
with the old man followed
me, but moer on his account,
& I thot I could say in truth,
that I was A man of sorow,
& aquented with greef, & I think
along about thes tims my
trobels of mind was as grete
as I ever had previous to this,

& altho I was dissatesfied with my sabeth, days labour in Sarch of cristians, I couldent feel reconsiled with my self to settel down concluding ther was no cristians in this world, for I thot ther must be som, som where, but wher to find them I donot no, & this was a labour of mind that I often found myself in during many years before I found Believers, But I think I was never anchously engaged & deeply exersised in my mind along about this time then ever before on that account & also on account of the vast seperashon I felt myself from god on acount of my sins that I had comitted all thrue my life, & I couldent see that I had ever don aney good, & that all my life wos a life of sining against god, & as I have said, my feellings & sufrings canot be made known known to any one by words, My case is only noon by felling as I fellt,

But amidst my drerey & dolfull situashon, I now give Grorey to God, That he then, wosnot far of from me, For I had about this tim a Revelashon, in which it wos clerly made known to me that God Had a Pepel

& I spoke in the heering of
thos now living among god's
peopel, what I fett & seen, at
the time it was given to me,
It came to me in the
evening whils siting before
A butiful open fier & my
folks all siting around in
A surkel, all in silens, whils
my mind & feellings was
ingadgeed reching after soom
thing, as I thot, at the hand
of the Lord. that my soul
needed, beseching him with
fervent praying & crying in
my very soul to make ~~kno~~
knowen unto me if thou
hast A Peopel & where they be
so that I may find them
my harts desire & Prayer to
thee, O Mony God, & in this

maner I wos so deeply
ingedged that nothing els had
any part in my mind
during the sevening, & as
it wos made known to me
I spoke, as near as I may recolect, as follows, God has
A peopell, I know he has
A peopel, for it is so cleerly
& evedently made know to me
that I have no doubts of it,
And heer now, wos A feest
for A poor hungry soul as
I wos, & ther wos much
gladnes felt, & inword regois
ing, having A lively hop of
yet, seeing better days,
& it wos further made
known to me as I spoke as
it wos given unto me,
That, whom I find Gods

Peopel, if I ever do find them & I will have to live
as difrent from what I
now do, as Day is difrent from
night, This was as cleer to me
as the noonday & I never doubted
the reality of it from that day to
this, altho I ofton was overshadowed
with that dark cloud which my
sins caused to hang over me &
work in meny tims between
~~between~~ me & the light that
was in mercy bestode upon me
to incouredge me along thrue the
wilderness of Sin that I had got
into, & so abide by me & lead
me along thrue the midst of
darkness untill I reached the
promest Land & which I did,
& alldays felt thankful for my
safe deliverns thrue the red
see of Flesh & blood, & the willderness

of alas Sin & condemnaghons which I past threue after many long & tedious yers travel, & afton when I fall into divers temtashons & was about redy to sink beneth the notes & mercy of God, as I thot and this revilashon would pop into my mind & I woud agen be cheered up, & on the many, alike cases of this kind that came unto me, I think I couldnt liken it unto any thing moer sutabel than the dawning of day & the rising of the Sun after a long & drerey night, & in realety it so, felt to me, About this tim ther was many objects of charity visited us, Ther being

The gospel is A work of
Selfdenyal & A glorious work
indeed to the honest harted soul
who are willing to loss all
for Christs sake & the gosple

December 13.th 1846,
Being the day of our general
opening, Sabeth day, & A
preshious time to the honest
upright soul, This is the
first step in the work uv
regeneration & aut to be
properle taken inorder to have prospori
A fruitful travel in the gospel
uv al things the most empor-
tent to free,r fol,n man, but I thi-
nk ther is good grounds to believe
that ther is meny who dont take the
first step rite as I think an honest
confeshon will bind souls so tite to
the gospel that they never will leve it,

being what was cauld a
Negar town in the nebour
hood. & the nabours told us
they would steel all we had
if we dident drive them of
& woch them closly. But
we didnot woch them nether
drove them of, but give them
all they wonted of us. & that
wosent enuch, for they wonted
work of us, both Men & Women
to pay for what the had of us,
& they never stole any thing
that wee made of, & I beleive
they would rather of stole
from others who treted them
rufly & givin to us who
treted them kindly if we woud
of excepted it, They ware the
most kindest human beings
I ever met with, I often

visetid ther littel Town
from hous, or shanty to shanty
espeshly on sabeth days, &
~~in~~joyd mysely better, & took
mear comfort with them,
then I could of don with the
richest & best sabeth day cristions in
the nebourhood, It seemed to
me that they almost worship
d me, not being treted
by any white folks shon
in a sivel maner but dis-
pised & drove of from ther
primeses, & the kind tret-
ment the received from us
overcom ther feellings, & we
gave them work, mear as
a deed of charety than any
thing els, for the nebours
who dont employ them if they
coud gitt along with tight
rubing without ther help,

let us see now the good effects of kindness, which indused me to menshon this surcomstans, kindness will, & dos work wonders where it is founded upon sound princepels & caried out in benevelenth works, Let us do all the good we kan to our fallow mortals, if they shoud even be our anemays & not let the left hand no what the rite doeth, &c. I could relate meny simmular cases to this if I seen it nesesary,

After I tended said camp meeting I dident feel satisfyed without noing moor of ther qureous akshons as I that, so the following year I went ~~for~~ in compeny with A Daily worker:

of mine to another, & spent one day & two nigts ther & then we concluded to go hoom as wee had seen about all. we that wee could see & herd anuf to be satisfyd, altho I didant see my way sufishently clear as I that to leeve yet, but wee started & as it hapent the havey rain that fell the Evening before has raised the brooks so high that we couldent cross over & concluded to turn bak & see & heer more whils the watters ware Zelling down, & queriosity detaind us another day & wee concluded not to go in the night, & but spend it ther, & I made up my mind that I would find out more of this peopel than I yet new if possabell such a thing kan

be, so after publick
preaching in the evening, ther was an invi
teshon given to all thos who
wonted to git ther souls
convarted, to God. to com in
to the pen, it ples fenst
in with pols, about brest ~~hig~~
high, to be Praid for. Now
I thot to myself that I
will wach closby, what is
going on & try if I cant
find out somthing to sates
fy my quiriosety, so I
moved up to the pols & lend
my arms thoron & looked
over at them & listning very
atentively & waching every
move that was made by every
one both saints & siners, as
they caulld them,

& shurly as I thot this is
a ples of much confushon,
for som was Praying soom
crying & soom singing & soom
talking or Exorting the candidates
to persweronse, & also the siners was
warnd of the danger of ther final
reson in hell if they dident toorn
to the Lord & gitt ther souls con
varted, & soon ther was other
noises made by those nuly
converted. This took my atenshon
moer then all the [illegible] that I
seen & herd, & I witnesed many
of the latter cases with much
anksioty to know in reality the
true nator & amount therof, &
they all as far as I could see &
hear akted about in the same
maner, which was, as soon as
they ware converted, as they could

in that so, of ther nees
at They Jumpt up, & clapt
ther hands loudly, & shouted
still louder, in Glory to God,
& meny of them Jumpt up
& down leaping for Joy & still
Shouting Glory to god, &c, &
I noted the Prechers & others
who was ingaged in Praying for
the siners when they got convarted
& shouted Glory to god &c
that they also shouted in like
maner, whilst standing here
looking & listening with all the
anxiety & attention possible to
know & understand this curious
afere, I had many such serious
thots consarning them, & my
self also, I thot, studied & wondered
at what mine Eyes beheld &
my Ears herd & still realised
an increasing desire & determination

to know what it was & all about it of hoabel, I had several spels of looking over at them achievously walking round over the camp ground thinking the matter over, & still hearing the cryes & prayers of the siners to be converted & thos ingaged in ther behalf, & then return to my old post to heer & see, & as it came to pass one of the Preachers came up to me & spoke in a maner as I thot very unbecoming in any won of your Profeshon being more like a comanding offeser in the armey than like a true fallowar of the meek & holey saviour, He says to me young man, you are on the [illegible]

[illegible]

[illegible]

road to Hell, & you will go to
hell if you dont turn to The Lord
& get your soul convarted, How
ever true this saying might be
it come to me in a maner
as I that, moer like the work
ings of an Evel sperit than of a
good sperit, & it seemed moer
to me than I that was proper to
receive in any other sperit than
the one it was given to me in
& I made my reply to him in
the following maner, Perhapes
you may be in hell before
me, urging his athority for
saying so which he didant give
me & we had soom hot words moer
like what pass before a boxing
skrape than any thing els,
& we parted under the influens,
no doubt of Evel sperits, & he
went his way & I went my
way. Thinking to myself is

I said to him, If this is your
religon I dont wont any of
it, for it wont make me any
better than I am, & I strold
round & over the incampment
for soom time, still hearing the
same old tune & thinking it
over, but the offesur Preast still
Stuck clos to me & bothered
me untill I got a feelling to
put it, all behind me & attend
tomy own bisnes, what need
have I to mind what that Man
said to me, I'll goe bak agen
& try to inform myself moer
if posabel, of the quary
I was so deeply involved in, & I
wasent long ther untill, another
Preist came to me, & I eyed
him purty sharp thinking of the
other one I had the skeep: with

But he came up to me in a very different maner from the other won, He looked & acted more like somebody as I thot, & spoke to me in a wellbred maner as I thot, & after some considerabell & friendly conversetion, he asked me what I thot of this work, & I told him I didnot know sarten what to make of it, that I hadent come to any concleushon what to deside upon, He then related to me his experiens & exersise of mind previous to his aquentons with them, which corresponded somewhat with some of my experiens, some of which I related to him, & we rely had a soshabel & friendly convashetion which I think lasted about an houre, till finally he give me an invetashon to com in & git Praid for, & I excepted the kind offer as I thot, But before we go any further we,ll have to noter my old companion who had all this time been awatching me about as close as I was woching the saints & siners, & he spoke to me several times to com away from them, & urged me much to leave them, & when I was about going into the pen he urged me strongly not to go in ther, But my mind was fixt & settled not to be turnd, as I was determent to satesfy myself in relashon to this fespell & work they were so ziellously engadged in, so I ~~in~~ a friendly maner was con-

seated to a long bentch where
the siners kneeled down by,
leening theron for ease as I
that, being so long on ther
knees soom of them who had been
so long great siners & required
much labours on both sides to git
a change of hart, as they somtimes
calld it, & ther I kneeld down
thinking over meny things, I had
don before I came in, & among the
rest, that, if ther was any thing
truly good in this work I wont
[illegible] run away from it, but
rather put myself in a way
to receive it, & also satisfy my
inquiring mind by finding
out what it in realaty was, as
I couldnot discover aney other way
to deside upon, or know what it was
only by coming into the work

itself & I also that if ther was any deshon about the Lord would protect me as I felt onest in doing so
82 So they commensed praying
over me in good ernest with
much zeal, & when one had got
threw another went at it, & so on
it continued I dont know how
long, & ocaishonly they sung a
spell & then went to praying
again & continued on till a late
hour, & ther was several converted sins I comenst the work
& I still remained about the
same, & they invited me to
one of ther tents teling me
they would sing & pray for me
ther, & I went with them &
they continued singing &
praying for me untill broad
daylight, & still the devils
wasent cast out of me yet,
neither converted, nor obtaind any
moer satesfaction or knolage

of this work, & I felt sorey that I had been the means of ther labours & trobel with me for nothing as I could see, & I told them so, but they didant seem to think any trobel about it & invited me to brekfast, & I sat down with them but eat skersly any, feelling too much trobel burdon of mind & very bashfull too, They told me of another campmeeting to be this faul neyer hoom & wanted me to tend that which they beleved would compleet my work of convarshon, This morning was to be the braking up of ther Meeting, & that took my attenshon somewhat, & ther kindness, & as it apered ther good feelling towards me was

was in abundens threwout the
sosiety, But as I thot, the grt^{est}
tryal & trobel in this mater
was to meet me on ariving
hoom, as I was well aware that
the news of me falling in
with the Methodist as far as I
did, had reached hoom before I
should, & it did, My old comrad
give them the news as soon as
he arived hoom, & I let my
mind run into this unnes-
esery trobel untill I was about
at astand to deside whether to go
hoom or turn som other way
untill thes maters would
settel. down, & I dreded my poor
Mother mear then all the rest,
I thot I had don that which would
be a trobel to her, & I thot I
would rather sufer almost any
thing then vex or trobel my
good kind Mother, But I

4

* with the vishons & dreems
that we, I hev at present, &
take A nother vue uv my youthfull
days. wherin I have seen sins
I found the gospel, that the pro-
tecshon of god was with me
whils A small lad, & How
plen I see now, if Eged & youth
ware in ther proper plaes no
evel would befol them, That
they would eskep all aksedens
pain & sikness, which never
was intended for gods peopel,
& I also see in looking over my
life that when I came under
laps I was out of my proper
ples, How much this aught
to fill my mind with

caushon to notes every
step we take that the fear of
the Lord is with us, whos wisdom
directs aright, But, O, the
sperit of this world, how
bewitching it is to an idol sens
or that, which is moar eger
after temporal maters then
speritual, I beliëv in hard
labour but not in spekula-
shon as it is now generly
conducted, & I also beliëv in
fëeling an intrest in tem
poral maters, (But mark this,)
The intrest that I wont to
fëel is no indevidual selfish
intrest which is no better
hiser them in the world

Nay not even as good ~~[illegible]~~ loser as ther, For ther is no kind of nedsesity for an individual selfish intrest here wher all things in order, is intended to be in comon, not merly in any won famely but in all the famelys, ther is an interesting feeling that, if I understand the true naton & proper desire of the Gospel, is to lead avry one who are in the gospel to feel the sam intrest for all the others famelies that we feel for the famely we live in, This is what I call A gospel intrest, an intrest for the

general intrest, The good
of the whole, housold of
Faith [Fed] This is the intrest
I wont to put pxel & no other, for
I have been sick & tyred of
an indevideual selfish intrest
for meny yers among Gods
peopel, A place it dosnote
belong, But in the world,
where they nether seek nor
wont any better, as Self &
selfishnes is ther Element,
Now well have som of my
nothe boy triks, I was put
to work with horses when
quite young, & often put
myself ford in plesis wher
I wasnot fit to be, & in

this way got into much
trobel & deficuelty & some
times come under los by
accidents that befel me whilst out
of my proper place, (come
when you are called,
& go when you are sent,
A good lesson for us oft to learn & practise,
but not before that, It
being out of our proper place
Unless, Will you mind this
my young Friends, & not
do as I did, in sliping out from
my Father & harnising up
a teem of high spirited horses when a sm-
all boy, & went into the woods
& partly loaded up then mou
nted on, as I think, for anotha
place to complet my load

& before I got holt of the
line somthing skared the
horses & they started of at
full speed in the woods
thick setled with trees som
stomps & roks, about a quarter
of a mile of woods then the
som distens or over hoom [illegible]
they went as fast as they coud
untill they riched hoom,
think I
whils in the woods I had
~~[illegible]~~ fears of being kill or
~~[illegible]~~ hurt very badly, ~~but~~
but I escaped being hurt,
& I had som serious feelings
as young as I was
after, but I son forgot it &
was rede to drive the horses agen
as soon as I seen a chans,
About this tims Father give

me A colt, & told me to
take good care of him, & he
shud be my hors, & in
giving him the first feed
coming up behind him he
skerd at me & kicked me on
my brest & upset me but
I cept it to myself being
afrade of losing my hors altho
I wos badly hurt, somover A
year after this I had my hors
hitched neer the hous at the
road side & having caut won
of thos lard flis that bothers
horses & it wos busing in my
hand, & being behind the hors
he skerd & kicked me in about
the same place & sent me acros
the road, I wos taken up

hors' did & caried to the hous
when I came too myself
I fainted away for lak of breth
& I think they told me after
words, that I don so several
tims before I came too my
self & settled ther, This was a
hard pull upon me, but finaly
got over it, Ther was a man
som tims after this who got
kicked by a hors on the same
place & he took the consumpshon
& died not long after, The next
hors skrape I had was a fright-
full won, I sedild & bridled my
hors & started of entending to go
about three mils on an erent
of my own making, altho I
neue my Perents had union
with me, in going, But not

in puting myself in danger of being kild as I did,
I came kem to A high gate
leding out to the main road &
I thot I woud try my spry
hors how high he could ksed
jump, & I rode him up to the
gate in the proper speed as I
thot to cleer the gate, But as it
hapent he dident rais high enuf
to cleer the gate, & his knees struk
which pitched me forard of the
sadel & when we lit on the
other side before I got plest on
the sadel he blunderd & pitched
me of & the bridel being A
blinder, having no throt latch & too larg came of, I
had the rens in my hand but of
no use in saving me from the
danger that awaited me, & I

was leying on the ground
with my right foot in the
sterep strugling to git it out
as the hors recoverd from the
blunder he made & my strug
ling I sepos skerd him & he
set of at purty high speed over
stons roks stumps & against
som of the trees, it being in a
woods & a very rouf ples, he
dident run a strate cours ~~bec~~
but zurkling, which I thot
afterword was on account of
me hanging on one side of
him, & he trampt & kicked
me I dont no how often, me
hanging ther still skerd him,
I holloed expecting perhaps
sombody might heer me &
com to my relief, but no

woss come & I now began
to think this was my last,
That I woud be kild for I
couldnot see any way for my
eskepe, I had tryed meny
tims to git holt of the sterip
& relieve my foot & I found
this struggling still skerd him
moer, & I took to praying
& laboring the best I noed
to be relieft from my offel situation or resined to my fate, as
I thot death was sartonly my
lot, if not soon relieft & when I began to feel
~~resind~~ myself somewhat re
sind as I thot I fett som com
forting feellings, & then, in-
stently my foot came out
of the sterip & there I laid
I dont no how long, bruised
& banged, soer & paind, & as

ther wosent a mark on me
to be seen without clos ex
amenashon on my hed, the
bruises wos on my back
sides hips legs & arms, &
it so hapened I finally got over
it & dident tell of it then.
boer hevily on my mind as young as I was &
This surcomstons stuck by me
a long time, but finally wore away
so that I lost the good impreshons
caused therby, one thing wos much
agenst me, father delited in hors
raising & took me to them he
kept runing horses & incuradged
me in runing my hors that
wos about as swift as any of ther
runers, & my oldest Sister & me
often ran our horses she having
a hors too, & one time I got into
compeny with about a dosen

of young men & women at a Cattle fair & on our way hoom we got a rasing & my hors blunderd & fell, & pitched me of & we was soon up & Jim & of at full speed, unhurt & determent not to be beat, It was considerabel down hill, stoney & rouf where my hors fell & I might uv ben kiled or hurt badly, But I was spared to see moer dangers that I wood run into, & better days, also that was in mercy intended for me a poor goodfornothing on my part, a worm of the arth, For a boy I had undaunted curage when I got fixt in my sens upon any thing, But extreamly Bashfull, which has followed me moer or less all thru life

life. Thees brings to meind one of the most interesting surcumstanses I think the come unto me thrue life, when I sooen was about advansiz into manhood I often went to singing shools & other gatherings that was considered sutabel for desent folks to tend & the young wemon soon found out that I was bashfull & would not speek to them unless they spoke to me, & they soon got aspeeking for themselves & me too, & often put themselves in my way & invited me home with them, & led me of from a reformed state of mind & life that I had about this tim entered into, & had took to praying & reding the scriptairs which soon took much of my attenshon seven whils

I finally concluded to venter as it was no killing mater & I may be disapointed as I often am so I went hoom about trimbling with feer, But to my grate surpris I met Mother about the first weon, & with A smiling face & corisponding words & shee manefest gladness to see me in words & accons, & soon had somthing good for me to Eate, But Father who seldom trobled himself about religon hardly spoke to me & looked vary shy at me for som linth of time, & Mother & one sister was the only two that felt to be sosh abell with me in our larg fomely, when the news first reched Father; as I was after

words

told her cryed & said that Jimie was lost for ever & ofien much in trobel on my account.

But I went to work prepering myself A B. S. Shop to start my bisness, on som land father had given me for that purpos previous to this. but I soon discovered A dark distent feeling from every one I seen old & young & no one seemd to want my company neither speak to me, & all on account of me joining the Methodest as they thot & said, as I got to heer of afterwords. But I had not joined them, neither had I any intenishon as yet to join them as A member of ther sosiety, I only wanted to know what it was that they ware making so much

pus about & to find out if tha
was that good that they got of & among them, that I
so much needed, & that, if ther
was, I wonted to share with them
as they said it was free for all
who wonted to forsake sin & turn
to the Lord, & I new very well
that was my harts desires, & on
them condishons I don as I did,
And for doing the best I nod
I was now dispysed by thas
who ware my friends by
profeshon, & I couldnot disbeleve
them, for ther akshons correspond
ed with ther words, But so it is
& I am now as a cast of & dispised
seven by the better part of thas
who profess Faith in God & the
Cristian religon & full mem
bers of the Church of Crist, as they was &
What dos all this meen,

But as I thot I,ll venter to
say, That if I am rong in doing
the best I nod, I believe you
are not rite in doing that which
is opposed to the dictates of
Comon sens ~~would~~ dictate to the
opesit, However I was anchous
to git my bisnes started & I
went rite into work mindin
my own bisnes, which lid me
not to medel with other folkses
bisnes, But it was A hard row
for one to ~~[illegible]~~ row being young
& never before met with such
tretoment, & I thot if I have
no frends to gather to I,ll
labour to gather myself unto the
Lord & I laboured for the sperit
of prayer whils at my work
& I ofton found myself in A
Sperit of weeping, & ofton got so
fild up that I wanted to be where

I wosent seen only by the immortal Eye,, & for soom lenth of tim I had none to soshiate wiv only Mother & one sister excepting when I by chans seen soom of the Methodes who showed out mutch frenship to me & spoke very incuraging words to me & invited me to ther meetings, & the situashon I was now in wound up my feelings towords them, & when the other campmeting come on I mad up my mind to tend that all threue if ther wosent any thing in the way & I did so, & met with much frendship ther by them & espeshly soom of the Prechers who discovered my difedens, & when night come on & Publick Preching over ther was then an invetishon given to all who wonted to turn to the Lord

& git convarted to gather in
to the ples prepered for them to
be Prayed for, & I think that
I was about the first one in
ther & in rediness to receive the
Prayers, & one of the Prechers
came to me & laid his hands
on my hed & says to me, why
Brother Wilson what are you
heer for, I came heer to be ~~pra~~
praid for, praid for he says
why you are convarted but
you dont know it, I tell you,
I was of my nees pretty
soon, & says to him if this
is your convershon I dont
dont any more of it, I reed in my
testement ~~that~~ they who are
convarted have the witnys
within & I have no witnes
of being born agen, & he seen
& I sopos felt himself rather

too fast & he caults back what he had spoken. & laboured to reconsile my feelings & asked me to kneel down & they would pray for me, but I felt unwilling to do so, & he got ~~oth~~ others to help him & they strove & laboured so much with me to be reconsild & let it all go, as Brother C was rather too fast in speeking as he did, & felt sorrey for speeking so & I kneeld down agin & they went at it with much zeal & continued for a considerabel time till I got wery & I gess them two, so we agreed to hold on a spell, but not converted yet, & I felt very much Mortefyed & ashamed, to think, as it appered, all their labours with me was lost, but they wouldnot have it so, & give me many incuraging words, & whils they ware ingaged in my behalf many others got convarted, if it be true, & this still add to my shame & I felt as if I wanted to hide myself, but ther kindness to me was som incuragenent yet the querey that I had in the time of leaning on the pens looking over at them still stuck by me yet, ~~more~~ or less, Whether it was Jenuine convarshon or not, They said much to me about Faith, That I must have faith & take faith, &c, & I think it nessesery to have faith in God, whether ther conv arshons are Jenuine or not, If Jenuine, That I may obtain it thrue faith by corresponding works, & if not true convarshon that I maynot be deceived thereby

And for thos who are detarment to have the Methodest convarshon at all hasards, it is nesesary that they have faith in that work in order to obtain it,

Thes With meny other maters crouded into my mind so that I had much to think about & littel time to taulk so that I dident say but littel to aney won unless spoken to, & one grate trobel I had got into bothred & tormented me A good deal, Of being cast of from my old freands, & not being joined on to the Methodests, being alone as it were with the excepshons of Mother & one sister

This to me looked & felt dark ~~[illegible]~~ & dreerey, but I thot as long as the Methedosts hang on to me & dont give me up I'll still trye moaer to git convearted, or do the best I can & I got into a reeding sens & perrused my pocket Testement every opertunety & also renoued my zeel in sacret prayer, & I found meny passeges of scripture that was very incureging to me to persavere on in reeding praying & avoiding all known sin & doing the best I knowd, & for this exersises of mind I realised som comforting feelling, & as I thot often words, a cheerfull countenence which I thot I had good reson to believe was notest by [illegible] the Methodests, as they met me they spoke to me in A diferent maner which corresponded with the sens I pitti-& altho they didnot tel me that I was converted now, but I could read it in ther countenenses & conduct towards me, & this led me to doubt the genuinenyss of the conversion, however, as I thot, I wont give it up yet, ~~rather wait~~, untill I ne more about it, & I have the name of being A Methodest, & dispessed & cast of by most all who are of another belief, & as they opent the way so wide & plain for me, to draw up closer, & ~~come~~ in with them, & the persequting spirit that I sensed & plenty seen agens them, including myself had a tendensy to woken up my felings towards them, for I was wellaware that the people of God never persequted any; But was allways, moor or less persequted by the wiked.

This, as I thot, was in ther favour, for they sufred much by ill treatment, so the Meeting went on as they usely do & I stuck it out, & seen the last of it, & the parting was to me, about as good as any of it, They Profest, ~~[illegible]~~ much love & friendship towards me, & give me many invitashons to tend ther weekly & sabeth Meetings so we parted on good condishons, & I went hoom & found matters as usual, & soon got ingedged in work at my Shop, & shortly after along comes an old gray heded man moer like going into his grove then driving one of ouer larg teams & as soon as he seen me he bauls out loud anuf to alarm the nebours. Glory to god hallewa, & lo, craking his whip holloing & away he went with ho ho ho & much such tretment I met from meny, but I paid no attenshon to any of it, & minded my own bysness, Previous to folling in with the Methodists, as far as I did, I had meny desires to reform & do better, as I have shown, But allways got defeated by listoning to that voice which says, Thou shalt not shurly die, A liar from the begining

& reign of self, How clear I see now, & have. Shortly after I found the gospel, That the spirit of the Lord was with me then, drawing me of from the works of the flesh & leading me into the spirit of Prayer reeding the scriptures & meditating upon Heavenly maters as a protecshon to me untill I found that which my soul longed for, & what grater evidens could any rashonel Man or woman desire then my Experiens in this mater, which shows, plen, when I got into a spirit of [illegible] Prayer, all fleshly feelings & desires left me, & I felt myself in that, [illegible] that I was not, neither Male nor female, & as soon as I found myself in company with [illegible] thos who weare after the flesh I caut ther spirit & was led away from the spirit of Prayer, & all good feellings & Hevenly desires, this matter seems so interesting that I feel as tho I couldent say enuf about it, espechly in behalf of the youth, but as I have, previous to this said considerabel, will drop it for the present. The disagreabel feellings in our family against me gradually wore away & I got my shop finished & comensed smithin & the naibours gradually turnd in with ther work, & I was very punkual in acomedating them, & I soon had as much

work as I could tend to
& the pregedist feelings grad
ually subsided, with som
exceptshons, with som of my
former best friends, But as I
had made up my mind & was
bent on cariing it threw friend
ship or not, So know all I
could about the Methodest religion
so I tended ther Metings pritty
regular, & this with meny was
like pilling wood on the fier,
but I kept up one stedy cours,
in doing the best I made, &
they allways receivd me with
much kindness, & give me
meny invetershons to Join ther
sosiety, but I told them I thot
it improper, as I wesent converted
& they said that med no difrens, 5
well I told them I would think

3+48

I must slip in heer A surcomstans I think will be interesting as it is rather uncomon in this day & among us who I think aught to witnes many such keses, & no doubt wood was it not for the dark cloud that hangs over & works in between us & the asensial essential faith necessary to experiens such maters as I am about to menshon, & it ought also to prove profatoble to many of us, & no doubt will to good believers & thos leding that way, The case is thus, Ther was A Brother heer & we lived in one room togather with two others, but he slept in A goyning room, & he became rather feble in health, but dident complain any, & the day before he died want to the table & pertake of his regular meal as yousual, but I notest A pisekal physical feture feature with him & I also notest A spiritual incres, he became like A littel child in humility & inosens, & I coudent help loving him, had I tryed, The other room mates also notest him, & spok of the change they seen in him, &c, I had ofton told him if he needed help or wonted any thing to be free & caul upon me & I wood be pleas,d to weat upon him, he thanked me & said he would but never could upon me, & the night he died I prest him to be free & if he wonted any thing cawl me he thanked me &

said he would but dident, It semed he wonted no weting upon espeshly as long as he could help himself, he went to bed seemingly as usual, ~~but~~ but I went reluctently being burdoned & oprest in my mind so that I could skersly retire & I thot ther was somthing unusual shortly to take place, & I felt my mind drawn towards him moer than usual, & felt to bear him in my mind moer than usual, I had spoken to him several tims previous to retiring, requesting him to caul me at any tim to his asistens if needed, & just before I went to bed I prest him to caul me if he wonted any thing, he thanked me & said he would, Then I retired but had many singular thots pullings & exersises of mind, & deep tribulashon of which I sufered peshontly till I went to sleep & soon after I herd A loud calel & several tims repeted by som body in distress as I thot, & I awoke & instently jumpt out of the bed & histed the windo & put out my head & looked every way to see sombody as I thot the caul was out ther, & an old man asked me what I was about, I told him I herd som body caul for help seming to be in distres, he says to me he had been awake som time & dident her any caul or unusual nois, & then it was instently made manefest to me that the caul was the sick Brother or given for him, & me to asist him, & I was so deep & strongly impresst in my mind that it seemd about imposable to hold in my impreshons & I give in to them & told him that if he was moor speritually minded he perhaps would of herd the caul, I then went into the sick Brothers room & found him up walking about, I asked him what he was doing, & he said he was looking for his slipers which he put on when up in the night, & I asked him if he didont wont to lay down, he said he did, & cant I help you to bed & he answerd in the afermetive for the first time, & I took hold of him & got him on the bead which he never would ov reached without help of som kind, for he was abou leaving the body when I took hold to help him & as soon as I got him on the bed the breth was gon from him Thus ends the life of one heer who will make rapid progress in the sperit land altho slited heer by som on account of som rather singular ways he adherd to, But it is our works that follow us, & I shall notes som of his christian works after relating A connecting & singular vishon I had, for meny of his godly exampels are worthy of imetashon, & will be lived out by good believers, Som nights after the funeral I had the fallowing vishon, : I thot I found myself in A place I think I dont remember of seing before, altho I dident sens or feel som part of the place to be very strange to me & as if I had seen it before, but dident remember any particulars of the formiture plises, & the first plis I entered after being ther som tim in A larg hall I never seen before, nether do I wont to see it again.

But to discribe the plaises as neer as I kan now remember how it looked & appered to me then, and first, I thot I wos in A hall of considerable lenth & som butefull green apperences, & the further on I went the nor as I thot moer so then where I first found myself, & ther wos A doar clos by me ~~that~~ opened but I nonot how or by whoom it wos opened but wos inclind to believe the doar wos opened by the brother or moer inclind to believe his conducter opened the doar who wos with him when I entered in, so I thot I past in thrue that doar a- & then I seen the brother & his conductor as I got to understand it. ~~so~~ & As soon as I seen them they started off from me in seum curious kind of convyance which I took to be chareots & each of them had ~~won~~ one, I thot I never seen the alike before. They made A curious kind of A nois as they went, somthing simular to A windmill, but moer of A ratling nois I thot, & I think I heer them now, The brother apered to be in ~~in great~~ distress & sufring, he grond much, loud & long as they went, the conductor was a short way ahed & I herd the chariots & the brother moan till they landed, I think about a third of a mile of from me where they started from, & I still herd the brother make his pitefull lementashon I felt for him but couldn't leson his sufrings & I thot it was all rite. A ~~faint~~ discripshons of this ~~dreary~~ looking place as follows, wher I entered in was on a high ples, or higher then in som ways & wher they landed was som lower then where I was standing, & whare they started from & between was a dreary doleful looking valley I should think about one hundred yards lower ~~in~~ or over, & as I have ofton thought I couldent begin to discribe the dolesome apperens of the place, as it appered to me, Ther was no green living looking thing to be seen of any kind all death & baren, The ples apered to be covered over with stons rocks & old ded partly decayed trees, that apered to me as if they must un ben standing a long time agoe but now mostly laying on the stons & among the rocks. As ther was skersly any ground to be seen, as I have said, I have ofton thot that I couldent begin as it ware to discrib the dolesomme apperens of this ples, & we,ll leve it for the present, so I past out of the same door where I entered in, & then past along short som, distens, as I thot A fue yards, where I ~~fo~~ found another doar on the same side of the haul, that also opened I new not how but simular to the first doar I thot. And when I entred in the first one I seen aw was said Brother, standing neer the doar looking at me with A very difrent apperens to the first tim & place I seen him, then his looks & apperens to me was dolesome & said nothing only moned which denoted hevey sufrings, This place som may think was one of the meny Hells they have ther to punish folks acording to surcomstanses, &c, this aperens in the first place I seen him was truly distresing, giving all the asensual evedences of that hevey sufring that cant be told by word of mortal Man, & I thot he didint wont to see or speek to me, & I didint try to have any conversation with him then, But now as I find him in this second place he appers alltogether like A difrent person, or sperit, & wee are prepared now to have interesting & propabable conversation which I have avry reson to believe was highly plising to both of us, aparding us much satesfaxion, when he first appered to me in this second ples his looks & apperens was lovley to me he did ent alone smile & look plesent like his apperens whils in the body, but the incres

of improvments heer & in meny other matters
wos evedent & comforting to me, His looks &
apperens now had underwent a grate
change which made him appere to me
moar goodlooking & lovley, as if he wos washed
in the watters of Heaven & med clen & not
alone his look to me but the feelings,
I so evedently sensed, of his rapped progress
in the sperit land, Won of the most sing-
ular surcomstanses connected with this vishon,
or might be thaught so by soom, But when
properly investigated is no moar singular
according to the sens I have of it, than most
part of the rest of it, However each one kan
think for themselves as I do, As I never could
bear the idea of others thinking for me,
excepting in keses where ther wos need of help
to deside, nor never shall untill others be-
coms capebel of working out my salvashon,
what I am about to notes, is as follows,
After I wos ~~in~~ this place som length of tim, I
comenst looking around & about, admiring the
beuty of this place, where avry thing looked green,
& finally I looked down to my feet, & I wos
astonished when I seen my feet & not standing
on any thing, I then spoke with much surprise
& said, Why I int standing on any thing, its
an open space all below me, & it looked singular

standing upright upon nothing as I said, & ther was A voice said to me, Why you are A sperit & needeth nothing to stand upon, you arenot heer in your body, but in sperit onley, Then as I thaut I comenst taking moer of A realising sens, of myself & place, my Brather still standing neer by me as plesent as aver; This to me was A grate satesfexion & comforting, on his account & min two, whils he was heer in body, he was A grate lover of vegetation & inclind much to cultevate flowers in which he seemd to have quite an element, & I have been inclind to think that he had got to the very rite place, where he could persue his former ocepashon whils in the bodey, I was looking down & ingadged about my present situashon of standing upright upon nothing & notising the place underneth me when I was told that I was A sperit, & I that I herd & seen said brother speek to me with an adishonel smile upon his countenence, & I that ther was other voises,

The savour said the tree was noen by its fruit, & so it is, agen he said, Judge not from outward apperens but Judge righteous Judgement, but that canot be don by meny folks in this day of so much degenersy, To Judge righteously we must be righteous, but many folks are too apt to judge oneanother from A rong sons they take of them, & A rong pulling they harber agenst them, A pregedist feeling that has been permited to enter ther harts, & with som to take possesion thereof, & such wons cant judge rite ~~whil~~ whils under the influance of such an evel sperit, I could wish somebody would speek for me & say thees wos the case of our brother that I have notest heer, & yet his daly works was better than thos who spoke agenst him, if we are permited to judge from the best athorety, This is a rong way to praktes, & withall that ther is nothing moer comon in this day then for some to speek evel of others, judging them falsley, what an evel habet I must say, that some folks git into of judging falsley speeking evel of others behind ther backs, & with som it dont stop heer for ther is thos, who, when they let such an evel sperit git holt of them, enter & take possesheion of the iner man they try to turn all others to think as they do whom they have any influens over or can git any & this evel sperit dont stop heer yet, for if you dont side with them in saying & doing as they say they will turn rite agenst you & trye to turn all others they can into the same evel curent, &c, for it dont yet stope, But I wont to make som observeshons in relashons to our Brother, that I have ben noteings, we lived togather about twenty years & a goodmeny yers in won room together so that I had a good chans to see & heer sufishent to deside in my own mind respecting his good & his sevel words & acshons, & I must say I have often been admonished to speek & do better by his words & acshons, & as long as we lived togather I never herd him speek as much as one word agenst any of the Elders nether any one els, nor I never notest him to take any part with others in speeking agenst any one behind ther back, He was the most exemplary in this most asensual point of cristian virtue of any one I ever seen, & was it not for what the blesed Jesus said I should think very strange of any won in speeking sevel of another behind ther back & espeshly when they ware inosent, & espeshly among god,s peopell, The word,s I have refrens to is, They that live godly, must super persecution, &c cant it a hard case to say that ther is a persecuting sperit heer the same as in the world, showing that the world is mixt in among us, & of cours not that seperashon from the world which is asensual to our salvation from sin & a general prosperety of god,s work among his peopel, another true saying is That which is highly esteemed among man is abomenation in the sight of god, won caus of much erring of meny folks in forming ther oppinions of others is in guging from outward opperens being unaquented with the motive that actuates them, herin is many grass mistakes med causing trabel to themselves & others, The vishon I had of said Brother in adishon to his good godly exampels left us to meditate upon & profet therby if so disposed ortherises me to speek of him with confidens as I have don, for I cant doubt what I have seen herd & realised in him any moer than I could doubt my existens, so that all that others have & do say agenst him has no moer wait with me than A straw,

His case brings fresh to my mind A very interesting surcomstans of another Brother that died heer in Br Abram's day & A sister also, that had been in the Elders lot & considerd A saint by menys, & shee took sick & died & was sent rite away to heaven in the minds & feellings of meny, & this Brother also died & ther was rather an reluctens in the minds & feellings of som to send him to heaven, as he wosent wellanuf prepared to go ther, & that he fell far short of being as well prepared as said Sister to goe to Heven, & ther was but little said about him in the funeral servesis & nothing

in his favour scersly, & Br. A dident feel
satisfied in this case, & Stept out & spoke his
faith & feellings consarning him which
turnd the minds & fellings of som part
of the famly & others to be maer favourable
disposed towards him, so that they allmost
sent him to Heaven, at last, That is, in the
sens & feellings of soom in the famely &
others likewise, This to me was highly
plesing & comforting as I had A favourable
oppinion of him altho A young believer
then, And several years having past away
after they weare both absent in ther bodes,
& as it came to pas, the late manifestation
comenst with Believers & kept incresing
of which I had the fullest confidens & strong
faith in from the first of it, & all threw
with som exceptshons of som of the Instrements
so caled which I wont to notes hearafter,
& as it again came to pass they weare both
seen by Inspired Instrement in the sperit
world, & our good sister, by soom means
unknowen to me hadent got away from the
first place shee entered after leeving the
bodys And our Brother had traveled on to
the second, & if I mistake not to the third
Heaven or place as I think it was, Now
I wont to say somthing in relashon to
our Brother, as I had A suitable operhunety,
to becom aquented with him, being to work

with me all the tim, & being put in my care day & night, I felt under heavy responsabitity of doing my duty towards him, His grate troble was the dispepse, of the worst kind, & I was well aquented with that devlish disease having had it myself previous to this Brothers case, & ther wasent any one in the famely that new any thing scersly about it, excepting Br. L who was A Doctor & had good noledge of meny diseses & somwhat of his case & could & did sympathize with him as will as myself, A good cristian vurtue that I allways felt thankfull for altho merets but littel prais with me as I dident gain it by cristian warfare & labour in the mortefying cross of Christ, but I can blis thos uv whoom I inherited it, & I could feel moer for him then thos who never had it, He had ben in the care of won previous to my care of him who was unaquainted with his case & that he was able to do moer work than he had don, & prest & drove him as it weare southron slave fashon, which I dont like to say, but feeling A sens of duty resting upon me I must be plen & perhaps soom good may com out of it, Thes ~~ruf mana~~ ~~this~~ won treted him in such A ruf mana

that it tryed the good feellings of meny
in the famely both Bretheron & sisters agenst him;
he took hott of him & shook & pushed
him about in a very rouf maner, this
I couldnot stand, & had to open my mind
to the Elders, & he was soon relest from the
poor feeble Brother, a true abgect of
cristian charety, as I said when he was
put under my charg I soon felt a
waite responsabitety resting upon me of
doing my duty towards him notwithstanding the indiferent feellings of others
about him, I couldnot sens or feel any
thing els of him than an inosent harmles
child of god, & this was the sens & felings
of the doctor, our Elder, of him, & the longer
we lived togather the moer I was confurmd in my opinion uv him, & when
he became so feeble that he was confind
to his bed I stayd with him till he died,
& his good feellings with the abundens
of peshons & meny other good gifts of god,
drawd me neer to him, & with all the
sleep I lost on his acount I esteemed it a
privelage to be with him & do all for him
posable for his comfort both in body & mind

& I felt I was gathering A good supply of good from him, & both our feelings towards each other was to love & bless one another, I dont remember now how long he lived in this famely, but whils he was heer I never herd him speak as much as one word out of the rite way, & as much as he was imposed upon & roufley dealed with he never complend or spoke the least word in A way of complening, Its A rear thing to find meny such wons in this day for they are skers in compareson to the profeshion med, yet ther has been A goodly number died in this famely during my resedens heer that I think will justly recon in with the last Brother I have notest both Brethren & sisters Edged & youth & som midle edged, altho I consider that thos who have ben grosly defild with the flesh can be washed with the regenerating watters of life & be med clen, yet A virgin soul that never has been defild with the corupting influences & filthy works of the flesh can furnish A vesel that will contain moer purety, & of cours can aproch nyer to god the fountain of all purety, I would like to say moer on this importent case but must drop it for the present, Ther was three Sisters died heer that was neither male nor female in ther sens & feelings, & just so they felt to me, I have ofton been in ther compeny on verious oceshons & espeshly when my duty caried me to work, & I felt as if I was working beside the brethren, Thos sisters wer inosent harmles Souls in the sight of God & good Believers, I love such good onest harted souls, & I no god loves them, & they are A grate blesing & protecshon in A famely of Believers, & if they never Shoud do any amount of handlabour, ther influence & protecshon to the famely they live in well pays ther way, yea moer abundently so than som others that dos much hand laboer without the gift of god, & espeshly so where they are gathren with one hand & Skatring with the other, & ofton brod cast, A litte in the gift & under the blesing of god is A vastdel moer on the side of God than abundens without the gift & blesing of God, Lay up your treshers in heaven where mos & rust dont corupt nor thevs brake in & steel, for whare your treshers is ther your harts will also be, This is as true A saying as ever was spoken, Ther was also A goodly number of other Sisters that will rekon, in A grate mesher with thos menshoned whos abode was in Heaven after leving us in body, And quite A number also of Brethron whos robs was washed white & cleen in the blood or Sperit & life of the lamb or Christ & Mother, This I can bear my testemony to with unshaken confidens, It fell to my lot to be with som of thos in ther departing moments & I sweetly realised A rich blesing rite down from the fountan & oshon of love & all good, And ther has ben som of the

the youth whos lot it hapent to be to leave ther mortal parts heer whils in the morning of ther day heer on this arth who was mad sensable of ther days being cut short in rightousness & obtaind an evedens of ther happey change, It was plesing to see ther hevenly countenences & heer them speek words of A Hevenly & godlike nator, I had one boy heer who took sick & died happy in the life & element of the gospel, In the first of his sikness he was told that it wasent expected he would live but A short tim, but he couldent bear the thots of leaving this beutefull world as he called it, & so meny good Bretheron & sisters & the beutefull tittel birds singing & chanting over ther delightfull titel songes, & the meny good Metings & meny other good blesings both Speritual & temporal, &c, But he finally became reconsild to go & leave them all behind, for he was confident of going to A better & haper world when he left this won, & it was highly plesing & comforting to heer him speak so meny words of an Hevenly nator, A Short time before he left us he requested to see all the Berethron & sisters, & it was truly A consolashon & blesing to heer him talk to us all, He manefested the strongest evedens of his exceptens of God & care & protecshon of holly angels & good sperits, He had an Anthem shortly before he died, which he requested to be sung at his funeral, & so it was, & I dont know as ther was one present, that dident weep on the ocashon, It was A solam tho A comforting tim, & profatable to meny, This surcomstans rested on the minds of meny A long tim, both old & young, several other cases of A simular nator took place heer, so that we may see that the youth are notest in the

the days of ther inosens, Sufer the little childron to com unto me for uv such is the kingdom of Heaven; Thos cases with many others I leave as A memoreal of my Faith consarning the State of Believers in days past & gon from us, but the work that God desind for the redemshon of all mankind is Still A living work & will ever be so moving on in Gods will & tim, & all who are pasive therto will go safe threw all the storms & heavy gales got up by A degenerate nation, & my Faith is unshakenly the sem now, & will ever remain so,— I wont now to retate A vishon I had letly, The fore part of this sumer, of 1868— I was taken as it appered to me, out of the old shaterd hous, I had lived in so meny years & landed in the sperit world or found myself ther in A larg beutefull room, I dont know how larg & wide the room was for I only seen one side or end of it, where ther was A larg beutefull door corresponding with all the other parts of the room, And ther was A vastly larg company of beutefull looking peopell, & all as far as I could see was drest in white & I dident no as ther was ether Male or Female ther for they all appered to be won, & whether it was so or not I leave as I dident know then nether now; And I thaut they had A Meeting of singing & dancing just previous to me entering the room, or being ther, And had seeted themselves but on what I dont no sarton, but think the seets ware long benches, & they all as it appered was looking at me with ther hevenly looking countenances which as I thot was pleasing &c

& comforting to me, & I took many good looks at them, for ther formilurarety with me took away ~~from xxx~~ much of my divedens so that I felt in a grate mesure tohoom with them, atho they dident seem to have much to say to me, neither me to them, & as I have been led sins to think & conclude that my gift wasent with them in perticular, but with Father James, & which was to incuredge & Strenthen me in my afflicshons, of both Body & Mind, which I have had & still is labouring under the sem, and expect to continue about the sem as long as I okepy this old Decaged & shatered hous I live in, But my comfortable siteuashon with the pershons I still have & meny other speritual gifts & temporal too I consider mater of much Thankfulness, and above all, That I have found the won & the only won way of God out of sin, This we cant be too Thankfull for & I believe we aught often to caul it to mind, The good privelidge we have & also to often renue our covenent with God & oneanother, This is strenthening giving fresh curedge & Zeal, to go on rejoicing in the Cross & deep mortefycation & Tribulashon which we canot travel heavenword without, & plenty of pershons will pave the way moer smoth & plesent, And as it apered I got holt of a long pees of goodlooking bread, something simular to

to our com wheet bread &c in collier somthing
like our rye & corn bread, It apered to be
baked in loves about three inches thick & cut
into ~~larg~~ peeses or square chunks &c was very
tender looking as I thot, & I got 1 larg peese of the bred
which I held in my left hand whils eating of
it, & it apered to be crumbling & falling to pee-
ses in my hand, & I was afred of meny of the crumbs
falling on the beutefull floer & thot I would pre-
vent that by eating rapedly of it so as to deminesh
the sise of it in my hand which dident sequear
moer than the half, it, being so lard & crumb-ling
to peeses as I thot, but I soon becom very much
astonished with my bread, for as rapetly as I
eat of it, & the lenth of tim I spent in eating of
it, ther wosent any deminishing of it, for it kept
about the sem in sise & aperens, This to me was
astonishing, The taste was very delisheous, moer swet
& plesent than our bread which I thot was goodenuf
for any body to eate, But as I said, I thot very strange
that I couldent lesen it any by eating long & fast of
it, and ther wosent any crumbs fell on the floer
as I could see, It all hung togather as crumbley
as it apered ~~[illegible]~~ to be, & ther was 1 larg basket
standing on 1 table clos by me full of the sem
kind of bread in aperens, as I thot, Nether did I see
any but the won kind of bread, which I have thot
sins the vishon, might justly be taken hoom
to ourselves, as 1 plen simpel Testemony agenst
the meny kinds of bread we have at every meal
we Eat, & also the meny verietes set before us, &
greedely pertook therof, resulting ~~[illegible]~~ in sevel
well as in good, This, I think, is 1 case that needs looking into

To b continued, &c.

visits, so as to be curtailed A good deal for the folaing resons, & meny moer, Its A temtashon for folks to Eate too much which resutts in pein sikness & primeture death, one of the gratest sins that poor fallen Man comits, being one of the meny ways of comiting suside & shoing A bad exampel for others to patron after espeshly the young & its not alone A grate west of vitalety the gratest of all wests, & sins comited, It is A waste of the temporal blesings God has bestod upon us, to be u,sed as not abusing them, nether ourselves therwith

I would to God, that folks could, or moer properly, would see, the vast Evel daily comited by so meny difrent kinds of food prepered & put on the table & then consumed to the sin & distrucshon of meny who knows no better than to eate all they can git down, But ther is meny who knows better but dont wont to take up ther cross agenst ther lust, O when will Man becom wise, & do, as well as say, The manna given the Isrelites was only one kind of food, & answered all purposes for helth long life & no sicknes, as long as they ware obedient to the caul, & requierments of God to them, But let us have som moer of the Visions, And in about the hight of my labours, That door I menshoned, opend & in come Father James, And as soon as I seen him I noed that was Father James, & directly I herd, I dont know how many voises, that spoke & said, Thers Father James, And as soon as he entered the room he raised up & extended out both of his arms & come towards me, & I noed what it ment, & I raised up both my arms in like maner & goes towards him as he was coming towards me, & we met & clinched around each other for A huging match, but as it was, he had both his arms above mine & I Scrabled to git my left arm above his waste to have A better chans to hug him better as I wonto to do it in first rate order, & we did that, when I was scrabling to git my arm above his, he gave way som to asist me, so I got rite as we thot, & had A real huging tim of it, And that to me was truly comforting, To be in company with Father James, & to be huged in the maner I was, By that Heaven born soul, He dident appere to me as I thot he now was but as he was whils living in this world, & as I have thot since the vishon was the most sutable way to meet my present situashon, & it might be thot my natural eyes couldent look upon him as he now is, but as I thaut my natural eyes was left behind me, when I visited this spirit land & looked with my spiritual eyes, That the natural man was left behind, & the spiritual man alone appered in the spirit world. The apperens of all things I seen in the spirit land is about the same as heer only in grater perfecshon, That evry object I found to look at whether animate or inanimate was alltogether of A superiour order & in aperens to me out of the reach of any human being to discribe corectly short of the revelashon of God, to & in them, The next morning after I had this vishon in coms Brother D J & says to me the first word that was spoken, Did you have A vishon last night yea I said I had A vishon last night, & what was it he says to me so I tells him as I have related heer, & he says to me he believes ther was A gift in it for he had A pulling to com in & also to ask me the said questons, &c, Thers maer conecting maters with this vishon might be related but as my writting has amounted to maer than I expected, & they dont apere as bright to me as I could wish to be insarted heer, so we'll leve them for the presents I want now to notes A surcomstons of the first Believers in Mother Ann's day, which was related to me by thos who was well aquented with the surcomstons, & I think is worthy of A plees heer, & not alone heer but in the harts & minds of all good Believers, And I think will illustrate som of my statements heer at the two oposit extreems, When som of the Brethren was to work preparing the spot that Mother had chosen for the Churches Dwelling Hous to stand upon, which was A compleet quagmire & all around for meny rods, & the Brethren often became discureged in ther labours, the ground being so furron of any liklehood to be sutable for buildings of any kind, & Mother would take holt & helps them espeshly on such ocaishons, & would speek words of comfort to to them, Administring strenth of body & mind to them, & as they allways found a rich blesing in obediens to Mothers counsel & they would take fresh curedge presing forred noing that all Mothers predicshons came to pass just as shee said they would, And som of the Brethren being hard to work in tims of skant living which was generly the case, & often not moer on the Table then one or two hardworking men would eate & which had to be the temporal suport of 4. 5 & 6 som tims if I mistake not, & they seate down with harts devoted to God, & then pertuck of ther skante morsel, & they eate it all up leaving no crumbs, & they felt satesfyed & dident desire any moer & it held out & aforded them with the blesing of God suf-ishent strenth, & this being often repeted they becom established in the living Faith of God, Christ, & Mother, & prest ahed agenst wind & tide, & took Mother Ann for ther pillet who allways conducted them safe to the Harber of pees & comfort, & all that will volenteer in her sarves, is will be as shuer to fear the seam as the sun is to rise, so then let is bless Mother in return & she,ll Bless us

5 to think about it & so continued ~~kept~~ feeling it
of from time to time in that, or a remuler
manner, as I had made up my mind
not to enter into any thing blindfolded,
or untill I knew what it was, & seen
my way clear to do so, I was that much
of a Quaker, & so past on as I could
see or feel my way clear open & plain,
for as I thot they who walk in the dark
blunder & fall, so it past along untill I
felt myself under obligashons to take
another & a difrent view of the subject
matter that ley before me, By this time
I got an understanding that they had many
privat Meettings into which they didnt
admit of any but membears of ther sosiety
so here I found myself shut out, not
alone of meeting but of obtaining what
I had set out for, & what I have plainly
stated a short way back, & Now I was
led to think more deeply into the mater,
& on seeing it on all sides, & seriously
consulting my own feelling I made up
my mind to join them if the kept on
invitingme to do so, & they didnt alone
continued ther warm invitations, to join
them, But they much insisted on it,

it with showing meny plasabil resons & the propiety of so doing in my situashon, & that it no doutet will be the means of my obtaining what I desire, But they warenot aquanted as yet, with all my desirs, neither did I intend to make them aquented therwith untill I seen my way clear to to so, But however I gave my concent to join them, with som feeling of reluctens, for I was led to see in A measher, that ther would be A turn up, of sumthings that I couldent fall in with, Neither did I see my way as clear as I could of wished for, but felt no harm in so doing, & now I was about being made A Member of ther sosiety, & what was to be don I thot, to acomplish this matter, & soon ther was A peper or written book prisented to me to write my name therin, cauld the clas Book, & I looked at it A spell with som queriones & solemn thots & then wrote my name in it, & that was all, & now I am A Methodist as they thot, but I seen & felt about the seam now as before, & dident feel under any moar obligashons now to be good & do good then before I give my naime to them in blak & white, But they fust over me as if I was somebody, & it was but

A short time till they put A cross
upon me that I felt unprepared to take
up & told them so, but they told me that
it would be much to my advantage
to take up my cross in that, so I
finally consented with much reluctens
being allways very bashfull, The
cross was to open ther Meetting ocashonly (as they
cald it, By reeding A porshon of scrip
ture giving out A hymn singing & then
neel down & pray, & then if I felt to
give an exsertashon, But they said they
would only put part of this upon me
& that I might go as far as I felt to,
som generosety it appered, so I
red som, sung & Praid, but short, as I
dident feel much union in so much
outwort forms, as to myself, & others might
do as they thot right, & Altho I felt about
as much cros in this as I about felt
abel to comply with, yet I would of don
so freely if I could of sensed any benefit
deriving therby, altho I dident feel worthy
to do so, for my general feelings had ben
& still was, That I wasent worthy of the
notes of Other God or Man, & I thot they had
A better opinion of me then I had of or

self & this dident incres my faith in Methedisim nether esteem [illegible] them any the moer but finally worked to the opeset When I found myself in my duty, between God & myself, But I blundered along with the rest, doing the best I node, & this aforded me somepeas of mind, & A degree of Justefycashon, & the neseser ey consequens that follows, A porshon of comforting feelings, And This I clerly seen afterwords, ~~&~~ to my full satesfax ion, was about the amount of Meth-odest convarshon, & was one caus of our split that followed after, Som time after my adopshon into the Church of Crist, as they considered it, I was caled upon for soom cash, to asist the Preach ers on in thar devine sarveses as they agen considered it, & This went rather tuff with me as I dident believe in pay ing for Preachings, contrarey to the life & presepts of Christ & his true follow ars, & I waid this mater in the ballens that the Lord give me & every one, & I seen that if I dident help seporting the Priests that my journy was ended

& I hadent obtaind my abgect, & it would allways after remain a secret to me, so I give them the amount could for, very reluctongly, & so continued my jurny, with them thrue doubts & fers, swomps & mud hols with the stinking flesh that polloraded, being closely connected therewith, as my experions in this work, & travel with them will shortly make manefest,

Along about this time, I think I was more deeply ingadged in Praying & reeding the scriptures than comon, & had no more desire for the flesh I think than if ther wasent such a thing in being, But did I maintain that sperit long, Nay, verely, I didnt, for I soon got trapt as I was several times before this, & lost it to that degree that I felt uncomfortabel & often very miserabel in deed, & who was to blame in this sudent change from the comfort & pees of mind I had, in doing the best I knew but myself, & well I aught to suffer in blundering into the dark, by & forbiden works of the flesh with my eyes open so that I seen & new better, This I considered one of the gratest blunders I ever made whils living in the world, therin I sind agenst the light of God given me for my protekshon, to keep me out of the filthy unclean works of the flesh, & I justly desarved my porshon of punishmt for doing as I did, & I got it in due seson, How cuning, sly, & deseitfull is the workings of the flesh, in & threw a carnel naton, with the aspect sees well it may be compared to a sarpent crolling in the grass partly out of sight, & alltogether so, to the carnel fleshly minded, whos element is alone in the flesh, & I feel now to bear a living testemony agenst the abomonabel filthy flesh, & I feel blest in letting my soul run out with indignashon aginst it in avery shape & form that it presents itself in, whather in hatred anger & revenge, or in the fouls & deseitful operenses of Loove, a way it ofton works ins & presents itself, espeshlly to the youthfull minds when of ther wach, the first stap to ruin, — And the Savour in speking a parebel to this end said, That man aught continually to Pray & not to grow, faint, or ~~grow~~ wery, But it feels a burdon & much weerisom to keep up a waching unto Prayer for thos who has ther Element in sumthing inperiour, to this, entended for ther gratest & evarlasting good, Altho ther is but littel protecshon in the world in comparison to what is within the wols of Zion, yet I believe in obediens to the light I had I would of been protected agenst the filthy temtashons presented to me in the name of love, had I of taken timly worning by what I had sufred previous to this, For I canot believe that the Lord would of given me the light I had if he dident intend my obidiens therto, & I also believe it was intended by allmighty wisdom that my latter yers should be spent with gods chosen pepel whom I saut so arenest for so many long years, But as it came to pas the forbiden frut was ofred to me, & I received it, & become so much defiled ther with, that I youst meny times to think that it would (cursed) take ages to wash all the stains from me that the flesh brot upon me away, so that I might appier in that whight garment I seen in my forerunershoned vishon, I had, The hundred forty & four thousand who wasnot defild with woman, or lust being virgens could ware whight garments that never was staind with the filthy unclean flesh are now afloting in oshons of love, &c, But I came when I was caul, or when the Gospel found me being at the leventh hour, & I was agoing to say, To my grate surprise I have received my peney, for if it wasent mine it wouldnot of ben given to me, And as it came to pass I with much reluktens feer & trimbling entired the Maredge life not seeing any way elce in so doing contrary to my faith & best light, looking forward to meet misery, trobel & distress, as a maried life allways looked & felt dark & drerey to me & the very thots of it often persed me as with a dagger, to the Hart, & I was not disapointed for it all, & more too, came to pas, & I now seen that ther was no recauling whot was don & I had as I thot, to make the best of it now But I often bit my lips untill they became sore, you may intarpet this, but I think its plain anuf, I was som whot surprised on finding the high reppetashon in which Maredge was held, considering it a devine command & holy ordenens of God, & so much sanchoned by all, espishly religous professers; & heer was another wepond formed agenst me, which also had a tendonsy to kill whot tittel good I had, But I thot I woud labour to make hoom as plesent & agreeable to others, including myself as I could, & I soon was brought to see & feel the need of som thing more substanshel than I had, to with-stand the tryals that was soon to be upon me, A gift I ofton was blest with whils in my best days in the world, & soon short time after this, ther was works of disonesty that showed itself out in broad daylight, & that was to me A grate tryal, for I was A firm believer in true honesty, & laboured daily to carry it out in akshons as well as in words, I spok of this case to others after doing all I thou thot expedient, but no signs of any reformashon & continued on in the same maner The case was that of Hors trading & many other things & not for utilety on both sides, but merly for profet on one side only, & entered into the costomery habet of telling lyes by representing things better than they weare, & in this maner of going I felt no kind of union with & bear A testemony agenst it which generated illwill & finally hatred by som who delited in spekelating moor then in honest Handlabour, & also moor in the Dollars & cents ~~[illegible]~~ than in living up to the Faith & light they had, But ther was som that unighted with me & allways proved themselves my wormharted Friends, yet ther was but few that ventured to bear ther Testemony agenst the ungodly behavour of others

& as it was, my bisness led me to have dellings with meny folks of difrent persuaisons of religion, & also with thos who profest no religon but dealed mour honestly with me then the professers did, & even went ahed of meny of the Methoderts, & I wasent in bisnes but a fue years untill I discovered much disonesty with meny, even with meny of the peopell I then lived with, & but very littel true onesty, & Heerins felt much waid down in my mind, on account of so meny falling so far short of coming up in akshons, to what they profest, & notwithstanding my divedins & much avarshon I felt to speek in publick I could see no other way to feel any kind of justefycashon in this mater only by raising my voice agenst it in the feer of the Lord, as much of that as I then had, it being purty well redust by the flesh the distruction of all good, But I thot it best to be carm & cool & not be in a hurey, & enter in to convarsecon mour closly with perticular wons who I thot was enclind to honesty & goverent mour than som others by consheenshous fellings & in this maner past along for some time tending ther difrent kinds of meetings & seeing meny getting convarted & shouting ther usual tone of glory to god &c, but meny of them backslided & had to be converted over agen, & I notist som who was converted severel tims, having slid bak, & this I had no faith in, & I was led to think som times that ther was moar of the spirit of the flesh in such convarsons then the spirit of [illegible] Crist, & it wasent long untill I set it down so as well shortly see. Meny of them, often appered extreamly happey & they said they weare happey in the Lord & shouted very much on such ocashons & seemed to minister the same spirit to others & they often as it appered ministerd to oneanother & I have often seen meny of ther Meetings with the megority all in compleet confusion by som singing som shouting som jumping up & down claping ther hands som groning som on ther knees Praying & Crying to god for mercy & others praying for them & singing over them, whils others who appered moar solemn & soled showing out by ther daly akshons as I thot moar of a Cristian spirit then thoes who ware so much excited & wraught upon by hooman made zeel as som of us thot, & perhaps asisted by som disembodyed spirits

of the loest & inperiorer class, for thos
wos generly the wons that black slid &
had to be worked over agein & agein,
But I wonted to go threwe all of it, &c
entered into clos conversetion oft~~[illegible]~~ times
with meny of this class, & they seemed
much plesed to relate ~~[illegible]~~ ~~[illegible]~~ all
ther experions &c fellings whils in that
exersis state & they apeerd very anchous
to bring me over to ther happey
state & told me to take faith &c
com into the work that they weare
in for it wos no halfway work,
but it was rather a hard task as I that for
me to leven into ther sperit &c exersises,
on account of a lack of the rite kind of
faith, &c having doubts as I said of the
genuineness of meny of ther exersises,
but as I hadent sufishent evidens to
deside in this matter to my satisfexon
&c seeing I have went so far, & the anch-
ious fellings that rested upon me to
com into the full engoyment of ther
sperit &c reallize the highth depth lenth
&c brenth therof, I fixt my self as well
as I new how to leven into the full
work of Methodism, &c wherin I youst to
keep bak, &c of from the busel, I now
crouded into the throng & they receved
me with much welcom & reyoicing

& after som singing, exsertions &c many Prayers they occasionally seeted themselves on benches & had a general singing, & the zelous part of them would often git a roking or seerowing on the benches, & they laid ther arms around me so as to bring me into the work, & I with som reluctens united with them, which caused me to feel som mortefyed & much ashamed of myself However this had no bad effect upon me, but as I thot afterword, the sperit, as the effect was humilety of sperit, & ackshons had to corespond, as I believed in showing out what was in, so I tended meny meetings of this kind, & went into the work with moor freedom & occasionally partuk of soom of ther sperit which caused considerabell of my bashfulnes to leave me, but in soom instenses that wasent of much benefit to me, soom of my erly educashon interfered her, which I allway seen a buty in, & realized a blessing in, moor or less, acording to the state of my mind,

It was a luckey surcomstens for me that I had a good Mother & it was also a grate treasher to me that I receved as much of her educashon as I did, as it stuck by me to this day, & was ofton a protecshon to me whils living in the world, This brings fresh to my mind that, which I ofton think of, Nemly, the young & rising Generashon, & [illegible], if I found a goodly degree of protecshon in my then situashon, How much mor so, in the fold of Christ & Mother, within the walls of Zion, & they would, if ther was nothing standing in the way. This brings me agen, rite into that sorowfull, & lementabel, situashon of Believers mixing in with the world, as they have don, & still seems to continue it ong contrarey to, & I may say, in opposition to Gods will concerning them, which is plainly seen in the comands of god to them, to come out, &c, & equelly as clerly seen in the life & conduct of Christ & all his true followers both in his first & second appearing, & still mor clerly seen, & evidently sensed among ourselves, after so meny years of experience & tryal, Com out from the world, & be seperated from the unclean, The unholley, & one of the gratest causes of so meny leving gods people, espeshly the youth meny of whom, might, & no doubt, would of continued, had they not ev been poisoned [illegible] by the spirit of the world braught in under the spirit & influens of Speculashon, which will eventually prove ~~to be~~ so plain that every good believer will have no doubts of it being ~~of~~ any blesing eventually, but under the opasit of truth, & will all have to be repentid of, & it will be a luckey surcumstans if repentens will wash away all the evil very soon,

The following year I tended another campmetin, being the first & last I tended whils considered a Methodist, & that was the first & last time I pertuk of the holly sacrement so caulled. This I don moer to plees others then myself, & I that if it don no good it would do no harm, I spent much of my tim heer among the Blacks, I loved ther simplisety & ther singing was the best ther, when they dident loss sight of themselves in whiping the Devel round the stump as they caud it, but when ther was a convart made, it went ahed of any thing I ever seen. under the name of religion, Ther was then, a general shouting, & it was so loud that you couldent heer the nois the whites made skersly, & that I thot was loud enuf, I dont remember the number of converts heer, but it was meny, & how much good was don I wasent prepared to tell, but ther was much devel going on without the corrupt, Selling & drinking rum, kursing swaring & fighting &c, Previous to this Meeting I had, ~~[illegible]~~ got into A Spirit of weeping, which continued with me threue the meeting & som tim after, in which I afton spent hours whils at my work, & I afton went out of sight of avry won, not wishing to be seen in that state, Butt I was afton taken so in meetings, & meny of them strove to coomfort me, but the grater part of them was unaquented with the ground work of my state, which I somtime after coomensed opening to them, in what was called Class Meettings, where Each member was requested to speek ther Experions & tell how they weare gitting along in ther speritual travel, &c, & I was won that never had A good story to tell of myself, nether of any one els, unless I thot they desarved it, & heer was about the comensment of the Split between them & me, I was allways A firm believer in true honesty in avry sens of the word, & had to let out what was in,— for relashon to myself & meny others, which dident set very easey with som of the Prechers & meny others,— The Substens of my openings on this ocashon was, That I wasnt

Ced converted, & that I believed ther was meny among them no better of than I was, notwithstanding the grate profeshon they made, By this time I had got pritty well fild up & had a good deal to let out, & altho it was crosing to me to speek in that maner, that I felt it my duty to do, yet I couldnot feel clear in my mind without testefying the truth to them, & that I did according to my best light & understanding, & som united in ther feelings with me but darstnot then, com out open & plen as I did,

In this & simellar Meetings, the present resultt was, ether arguments or soon dismist, & I got meny blak angry looks, & corresponding words, But they laboured much to reclaim me from my bakslidon state, & gather me agen into the fold of Christ, as they considered it, but they faild in that, as my mind was made up som time before this to leave them & I dident do it haistly ether, for I took my time to it, & counted the cost as I past along, in about the same maner as I did when I entered in among them, only I had no present one to pull me out from them as they pulld me in among them,

It may be notest a short way back

that I kept rather A blank, or part of from unfinished accounts of my experiens with the zelious Shouting & meny other quearious exersising, part of them, I felt rather burdoned with A feer, of being burrom to som, as this part of my experions proves to be moar lenthy than I sensed in the comensment of it, & I have kept som, as I think, interesting maters behind, which I dont rely feel satesfyed to leave them unnotest, – It may be remembered that I was relating my experions with thos who considerd themselves moar advansed in the work of Methodism, then the quiet still part, of them & I would A, uprite & honest part, of them, & who stood, whils the others fell & had to be converted again, It was A query with som time, me, how it was, that thos who weare to all apperens, the most zelious, was generly the wons, who bakslid, & had to be worked over again, & also, That they weare moar light & Chafey in ther sons ~~&~~ conduct & dident seem to have any thing like as much protection as the others, & I believe it would of remaind A mistery to me had I not ov come into the work myself, that they weare in, & that which I longed, desired, & laboured for, untill I obtaind it. & then it wasent meny months on till I found myself at my Jurneys end with them, for I was convinst & satisfyed in my own mind, that I had reched it, & obtained all the good that was ther for me, & I yet, was unconvarted, as I believed was the case with the best of them, For they that are born of god sinneth not, & they no, & when brout up thos will aknoledge ther meny short comings, & sins of omishon as well as comishon, What I lacked in, to be a finished Methodest, was a witnes within, of being born of the spirit, or convarted, & this I laboured for, much of my tim, by day, & by night, untill I obtaind it, as they had, obtaind it, & Now I was convarted, & could shout glory to God, with the rest of them, But meny monts dident pass untill the Skels fell from my Eyes so that, I got to see where I was & what I was, & still moar confurmd of what they, in reality was, & which is, as I have menshoned soom ways back, moar perticular consarning myself, & that, which meny among believers kan bear witnes to, Nemly, When any one lives up to the best light they have, it will soon bring a return of its own reword, of a degree of justifycashon & pees of mind nesesarly follows in perporshon ther to, & of cours, comforting fellings is witnesed, which also follows being in close conexion therwith, Now from the experiens I have had in thes maters thers not a remaining doubt with me but what this is the full amount of the Methodest convarsshon, & a grate meny of them profest to be santefyed, & yet living in the flesh, & one of them told me whils conversing on the works of the flesh, That the flesh was santefyed, I asked him wher he had his athority from, he said the scripturs, I then asked him to show me that scripture but he couldnot find it having lost much of his memery, It is that ~~[illegible]~~ ~~[illegible]~~ ~~that~~ a poor excuse is beter then none,

It may be a wonder to som, how it was ~~that~~ I got so disceaved in believing myself convarted with the light I had, but I think it no mistry to see & understand that, I was made a resipient as they ware for sevel spirits to enter & work in us according to ~~our~~ my desires, & there If the light within gits overshadowed with darkness how grate is the darkness, yea, it is grater darknes then if ther hadent ben any light, Take a meterial light out ins the dark & behold the grateness of light ther, & then put the light out, & ~~then~~ I see equel the grateness of the Darkness, & this was my situashon in that case, & to thos who are somwhet aquented with the workings of sevel sperits with themselves & others, it is no grate mistery the maner in which I was takin, & nether did I regret it much on som accounts,

An old saying, including some truths, Its a bad wind that dont blow good to sombody,

I larned meny profatobel lesons while seeking religon among the Methodests, & one is, Not to believe avery sperit that coms to me in, or under the name of good sperits, This I've ofton thot of previous to my jeuneing with the Methodests but never sensed & realised it so fully & evedently as I did after being caut & worked upon by seavel sperits myself, & sensing & seeing so much of it to work in & with others who had been longer ~~in~~ under the influence of sevel sperits then I was, But I am far from thinking that it is all the workings of sevel sperits among them, I have seen meny singular bodily operashons that I never doubted ther being devine origon, & ther following daily akshons was an evedens to me & meny others that they ware operated upon by good sperits, & I have seen the very seam operashons by others, which I thot ther wos good caus for doubting ther devine origin, & the works that followed made manefest, The Devil is A counterfiter & needs closs wotching, & if he kan appeer as an Angel of light, ther's no doubt but what he ofton dos so, ~~&~~ if he kan bring one text of scripture to the mind on A suitabel ocashon, he kan bring meny, & misapply them so as to deceave whom he gains power over~~many~~s, I believe ther is meny sperits that have inpluens on the minds of meny besids the good sperits, & we red of meny fauls sperits gon out into the world, & if we wotch them closly we'll soon discover ther arent there, which is to deceive poor fallen man ~~& that they~~ will do with great subtility mimeken the good sperits, I have larnd, where the most good is, ther sevel sperits is the most prominent ~~plenty~~ & the most bisely engadged for the obstructshon of good, & I believe that evil sperits has power to create fals joy & comfort, then, perhaps it may be asked. by som, How shall we know then which is the good & which the sevel, This may esely be known by the discripshon the Apostel John gave, & the experions I had in this case in relashon to myself & others was, That when I was under the inpluens of sevel sperits I found no power to resist sevel but was subject thats

& on the other hand, when subject to the influences of good spirits I found A degree protekshon agenst evel & som power over sin, & thers no lack of evedences on the side of good, for they are meny, & to the truly honest uprite souls, they disinherit all doubts & fears, & leevs them in pees & quietnes within & without, Pees with god & man & even ther bitterest Enemies if they have any, that shoes themselfs so, - I believe evel spirits is very numerous, perhaps much more so than the good spirits, but they cant enter without permishon, Therfore let us resist them & they will soon depart, & however often they may return & present temtashons they never kan enter after being cast out unless the door is opent for them, & thos who do so aught to suffer, & they will,

Wel, now pas on & see whot follows, Along about thes times I had an increes of trobel, both of body & mind, my Physical derangments brot upon me, by iregularety & intemporens, caused me to have meny & painfull infarmetys which no doubt would of caused meny to leave of work, but I stuck to it the best I could, ~~ksed~~ & being trobled in mind on account of the dificulltys of braking of from the Methodest which might of got along with quietly & no trobel on ether side if they had only of let me alone, but as it seemed they couldent do that & hold ther own as we will see shortly, but my gratest trobel was on account of the load of sin I had aqumelated, & I made meny efforts to regain that state I was in previous to Maredge, but allways faild & never could reach it untill I found Gods People, & then I ruched it, & soon past on further, & then I comenst finding death to my carnel fleshly nator, & that which I or no one els could ever find whils all the time feeding of it, for that which is continually fed, will not die, but that which isnot fed, must die, &c; I felt bad when my old friends forsuk me as related, but I dident find any meterial los, therby, for if som shund me, & withheld ther work from me, I had enuf, & my mind was eventually drawen into moar profitabel labours in consequen therof, & Now my case is still wors, or will shortly be so, for I had now, made up my mind, never to join any society whatever that profest religon untill I found Gods pepel if he had a peopell, as I was led som times to think he had a peopel, tho interupted somtimes by doubts & fears, caused by lack of faith, & lak of faith was caused by disobediens to the light I had, so here I was, as I thot, neither fit for the land nor the dung hill, But after meny hard strugels I maid up my mind to do the best I could hereafter, & to mourn & lement over what was past.

wouldent better my case much if
any, I foreseen what my case would
terminate in, as it respects frendship, by not atatching myself
to any religous society so caulld,
& it soon came to pas, That thos who
bellongd to no religon are branded
with deisem Atheism &c, & this I met
from, about all quarters, by the difrent
religous profesers, But the Methodes
still, moreor less, held on to me, &
some of the best, being the most honest
& upright, stuck over to me. & I to
them, & we allways suported as good a
union as our religous condishon admitted
of, The way was now about opening
for us to move out of the neborhud,
A good chans I thot to bid
them a final Farwell, So we hoisted our
sails & pitched our tent in the nebourhood
of Dunkertown, as I have related,
But ther is one surcomstans that acurd
ther of a Methodes preacher, I feel to note here,
Hee wasent satisfyed with one wife, but
adopted another woman, ther housmade,
what they don with him I dont know
for I soon after left that place,
Another case & a singular one too, I
wont to menshon, as it may be interesting, ~~Ther was four~~
brothers & three of them born blind,
when I seen them the youngest was,

about thirty yers old, hee could do meny kinds of work, that meny folks couldnot do with good eye sight, the next oldest worked on the farm, took care of the amenst quontitey of bees they had, & was considered one of the best sheep sheerers in the nebourhood, & a stranger not being close enuf to him, to see hee was blind wouldent no it, from his akshons, & the oldest mostly worked in dors; & often don houswork with nitting & Spining &c, I tended one Methodes meeting heer, being strongly prest by an old friend, & I tended one Dunker meeting heer in, which was gathred togather ther peopell far & wide. & meny others, it being a yorly meeting, & they Eate whot they cauld the Passover, & had a lamb slain & prepared for the ocashon, & after supper, they washed oneanothers feet, Thos weare thos that came out from the old stock of Dunkers, & took themselves wifes. &c, wee then jurned out of this land, & settled in the land agen that wee lift; & soon the Methodist visited us again, showing much friendship, This was rather disagreabel to me, but I thot I wouldent be whot they might

consider unchristian behavour towards
them, & they wonted to hold meetings
with us agen, as usual, but I could
not consisting with my feellings
give consent, till finally a prentes
I had belonging to them, pled so hard
for my consent, that I granted them
liberty for one or too meetings, which
finished of ever after, This prentes
was an Einglishman & one of the most
Zelious kind of them, but much of
his life & conduct was so imoral that
I had to turn him of, hee was the most
intemperate bestly akting creature I ever
saw in human shape, hee would
stuf & kram himself so full that he
couldent hold any moer, & then he
would go out adors & cast it out dogfashon
& then com in & go astufing himself
agen in such a hogish maner that
he was disgusting to all who seen him,
& at the same time one of ther gratest
professers, & would Preech & Pray like
a Saint, He found much fault with
me becaus I dident pray, as he said, I told
him I dident believe in sounding the

perecie trumpet to be seen & herd of man, & that the Lord nod better what we needed then wee did, & that my bisnes wosent to inform the Lord what to do, as I told som of the regular Prechers previous to this, but to bring myself to be willing to resine myself up snugly to the will of the Lord consarning me, But, he says, you dont keep up famly Prayer, you aught to pray in your famly, How do you know but what I do pray in, & for them too, why I never heer you prayings, I dont care for that, neither do I wont you should heer me, if only the Lord will condesend to heer me, I will be satisfyed, if you dont, Along about this time I think I never was so much engadged before in praying, & crying to god, in my very soul for help in my greate need, As all outward help has faild in my asistens, for I dident know of one singal individual that I could look to with the least degree of confidens for help, altho ther wos much friendship profist & outwardly showen towards me yet withall that I couldnot rais the least degree of confidens that my uniting therwith would be of the lest degree of benefit to me nether to anyone els, for I had complettly run aground of all outword help from any of the professors of religon asfar as my knolidge extended & my anchous feelings & extensuv inquiries caused that to be far & wide threw the Anteerisland world, My situashon now was in a general way, dark & drery, as the Lord alone as far as I could see & sens, was my only help; & my past life fild my mind with horow feer & trimbling, & had it not uv ben for soom rays of light careing my mind away of from my deploring situashon, & landing me into soom hops of god having a peopell somewhare & a faint praspect of finding them soom day before I left this trobelsom world, made so by sin, I say had this not of ben the case I should uv sunk as I thot & felt, beneath the notes of god & men, But honour & Glory to god that beter things was derind for me, & that I was to see beter days which I have ben blest to see & realise to my Joy full satisfaxion & comfort, — I related the suncumstans of my perentes, in disgrace to a part of my own blood, & in a general way they are among the gratest of Glutons, both in regard to the quolety & quontety of food, We [illegible] [illegible] who have adopted what is caul the Vegetarean sistom aught to larn that we can be glutons on the rite kind of food, as well as the rong kind, & if we have larnd that we aught to larn to take up [illegible] the cros agenst our hagish naton, & if we have larnd how to take up the crass, we aught to practes it in corespondens with our profeshon for our own good & also that of others, before we kill ourselves eating, I dred the unpardnobel sin, of defiling the temspel of the ~~[illegible] [illegible]~~ ~~the~~ Lord, or good sperits, (one & the same thing,) by sining agenst our own bodys ~~&~~ bringing upon ourselves swift distruction; Bodly infurmetes, & various kinds of diseases, & finally primeture death; when I see any one moving around as tho they weare partly in the grave, & then meet them at A hevey lode Tabel, moer like nursing glutony than an exampel of christian Temporens, & then beholding them all wideaweake in aktivety with A quick moshen as tho they weare afrade of mising ther share or not giting anuf down, to make them still ~~moer~~ moer stupied dull, & hevy & less disposed to move around at A slow, snale like moshen, & still less quolefyed for any kind of handlabour, I say when I see this I wont to heer no profishon from them of being any thing moer than A narrimel won, & I never wont to heer such poor creaturs ~~[illegible]~~ ~~[illegible]~~ Preach, Nay not seven to the world

who are much better than they are in
present tents, Now I dont spik or write
thus way to hurt or ingor any one, for I
am well prepared to pity such poor
unportenate & distrest souls, being in the
same situashon myself, & if we ~~rely~~
wont to better ~~our~~ dolful situashon
Then follow ~~this~~ [illegible], in this thing ~~at the~~
follow Christ & Mother by taking up
~~the~~ Cross & denying myself (~~in acord~~
~~with the~~ [illegible]) of the lust
of the flesh or ~~pallet &~~ apetite one & the
~~some~~ thing, & select the best in quolety &
also the proper amount therof, But ~~therefore~~
~~many alle~~ soom propes to believe, that if
the quolety was rite ther is no
danger of ingery by the quontety taken
in & cramd down, But heer is a gross
mistake in this importent afare of
Eating right, & in acordens ~~with~~ the laws
of undepraved notor, As depraved notor
~~knows~~ no boundry or law in this case only
selfindulgens, — And the most, & I
would say the only rite way in this
importent case, is to do, What the old Indean said,
Namly, when any thing is too much
bent won way you got to bend him too
much tother way to git him strate, — So
~~or be I~~ [illegible] ~~them~~ if you have eate too much as
I did, I braught on dispepsy & other

develish diseases as I did, Then I say unto you, whoever you may be, to take up your cross & follow [illegible] ~~[illegible]~~ Christ, & as he set ~~us~~ the exampel to be temporate in all things, so ~~let~~ us set others the exampel in being temporate in eating of the very best kind of food, & to reduse it down to the proper standerd, which is A small porshon in perporshon to wot is generly taken, perhaps ~~[illegible]~~ some may wish to know about what is the right quontety, For that case I would refer you to your own experions as I think most any one is as capeabel of finding out as I was in that dark day of about forty yers ago in comparison to this day of the grate increes of light on Physeology I can give you my experions in this importent matter as I consider it to be,

I commensed soon time after I set out here reducing the amount, & so continued untill I felt no hevey dull & stupefyed feelings after Eating, as I had found out by long & painfull experions that the proper effect of Eating was an increes of strenth & activety of both body & mind, & I can recommend this as A true & neverfailling evidens to any one, & espeshly to thos who are sick & need A remedy, & it is astonishing how littel food will satisfy an undepraved appetite & I think that comon sens would dictate any one that less aught to enter the stumach &

To the diseased, in any shape or forms whatever & espeshtly so, where the stomac has been ingured by too grate amount of the rite kind of food or rong in quallety, As I have said that light has much increst in this one among the many emported matters that we are caule to practes in, when I first set out to obay what littel light I then had, I had no one to go, or look to for instrucshons & had to blunder along the best I could, & when I take this surcomstans into serious considerashon I kant half believing that I was led & taught by a higher & better scoolmaster than poor frail ignorent man, But as it appered every one that seen me, & [illegible] aquented with the work of reforming [illegible] myself, that I was engadged in, could, & did cry out starvashon, That I sartonly would starve myself to deth, if I continued, on much longer in the way I then was in, But as I have said what littel lite I had unfolded ~~to~~ my sens & understanding better things, & that which acompened salvashon to my physecal part, & also in a grate mesure to my spiritual redemshon finally, for both must go together if go atawl, & a failure in the one afects the other more or less acording to surcomstanses in som cases, & as it respects starving to death a diseasd body as mine then was, in the maner I was then only persuing was an evedens to one of much ignorens of the human siston, & the affects of a rite maner of living

to regain helth & also to retain it,
No won need apprehend somuch danger
in starving A diseased body on the amount
of one pound of bread per day of any hol-
som food that has ben found by experions
to agree with the stomac, & A less quontety
will answer in som cases, & do alltogether
better in som other cases, which rashonal
experions must dictate to the rashonal
invelede, & if his mental facolties
has becom deranged by his Physical disease
he requires competent help, The grate
est danger is in overreching in quontity,
Now I dont believe in Eating anemal food,
nether have for meny years, & I canot
hisatat A moment in saying that God didnot
in the first place
intend anemal food for mans bodley sust-
ainens, & when he did permit it to man
it was only as A temporery surcumstans to
calm down his unnatural & inhuman
craving for the flesh of his fellow anemel,
simular to the hankering for the flesh
in this day by all Nashons of the arth,
But as I was going to say, on speaking of
vegetarions being given to gluttony, I have
often that & said, that in som cases I
would rather be A temperate liver on
the flesh of som anemels than A glutton
on the most holsom food prepared for man,
but understand me in this saying,
It only goes as far as good sound health is
consarned, — But in taking A proper understand
ing view of both, the anemel, as food, & the veg-

atabels with seeds &c, for the food of man, It requireth sound Judgment, gained satisfactory only by experions, after all that is put fourth by the meny writters on the subject before us, Now I am far from bosting of knoledge in this mater, But I must say if I speek the truth, that I have ofton ben much surprised on finding so much ignorens with many of the grate doctors & grate writters on this subject, & on giving som of them an outline of my experiens, which they anchously prest for, they showed evident sines corresponding with ther words that I had more substanshal experiens in the deatic sistom, the rite maner to live than they had, but I soon found that out before they told me, & they prest me much to have my experions published in ther periodicals, but my way hasent as yet opent for that undertaking, & I also found out that ther publick testemoneys on this subject was far ahed of ther practes, yet I have good caus to believe that som of them in som things are ahead of som heer, who are in a more favourabel situashon to take up the nessery crosses to obtain Physecal redemshon,

I have discovered by experions of my own & others likewis, that grate loses comes upon the invelids by trusting & giving in too much to the cravings for food when in realety it is not needed, & wears yet then that, a serious ingery & loss to ther Physecal & also speritual part in the results, my experions in this is in full union with A good writter on this case, nemly, we might as well trust ourselves on A spritty hors without A bridel or to trust to the dictates of satiety, A depraved apetite I would say, which is no true gide to go by, & where are they to be found in this day who have not A depraved appetite more or less, Hens the needsesety of A good fixt rule formed by sound Judgement for every won to goveron & regulate themselves by, & this is within the reach of all rachonel human beings, that wills to do rite & have ~~gen~~ helth, Ther is meny advanteges in the vedgetabel sistom rightly regulated over the meate eating fashon, but it requi erth persons fortetude & som lenth of time to reech the good effects gained by perseverens, in ~~[illegible]~~ right. & In the first place it is neseserry to know for our-selves, & not merly the say so of others, altho others may be to us as A starting point & also waymarks on our Journey to studey & suport us whils sojourning thrue the wilderness of weakness doubts & dispare ocashentlly, often caused by unfavourabel effects, as supposed, & neseserily is the dissishon; founded upon the fact, that I am wors now then when I first set out; which in reality, often is the case, ~~that~~ many in persuing this most rashonal maner of regaining helth, which is simpelly removing the causes, of obstrucked nator, they ofton have turns of bad fullings which generly origenate from the strugel of nator & disease in combat aginst each other; How simpel & easy to understand nators own way in working perfectly & which shee so justly & rashonelly pleads for her just rites, to move out of my way all hindarenses of my natural operashons & I will work to the good affect of as sound good helth as my ingured hous will admit of, In a diseased sistom when natons obstrucshons is moved out of her way, shee soon comenses her work & then ther is soon the good affects seen & realized, for it is nator alone that restors helth, & not medecon which generly gits the prais, as being a sovron remedie & cure for such & such diseases, Nator ofton, & [illegible] is roused to expell the filthy disagreabel medecon & in the struggel diseas is somtims cast out but ofton the affects of the medecon is wors in the end then the disease, & alltogether harder to git the evel affects aradecated from the sistom, This I well know from painfull experions, in myself & many others which fell to my lot to withnes,

And agen, we'll have to call for that good gift, (Reshons, in the trying times of asisting nator to throw of diseas which in many cases has been a long time [illegible] aqumalating, & dosnot good sense & sound

~~[illegible]~~ rison, teach us, ~~[illegible]~~ to know that a long time acumelating, requireth a long time for nature to work out said ~~[illegible]~~ disease, in her slow, but studey, shure & regular moveing forced in her good work, which shee will compleat, in due seson if shee isent bafeld & hindered by unatorel medison, or unhelthey food, or two much of the rite kind ~~of helthy dyet, well it [illegible]~~ as, inveleds ~~with~~ most kinds of diseases, if they consult natures cauls & true requierments. They will find that shee is pleeding for rest, in union with her ~~devine~~ Laws, ~~will say devine, becaus~~ that originated in the one only Devine being, Therefore let us woch closly the operashons of nature, & when we discover that shee is pleeding for food, then let her have a smawl morsel of the kind that suits her the best, which every one aught to know what that is, & if they dont no then find out by experimentel operashons, Ther isent much danger of most inveleds eating too littel, The danger is on the other side, as wos said, nether is ther much danger of starving to death as I have said, becaus the sistom, prays upon disease until it is entirly eradicated before it tuches vitality, I am confurmd in this by long & painfull experions, & also, That the morer you feed ~~nourish~~ a diseased body the wors you make it, & ~~also~~, again, The more we think about our infirmeties & lement over them, the wors we make them, It is like pilling wood on the piane, that is allredy too hot. & the less we think about our fod the better, This feels to me, a very important & intresting subgect, to every one being next to the Testemony of the Gospel, & it, in reality, is included in the gospel, both of Christs first & second appering, — And it feels to me a solumn waity matter, The abundens of disease, pain, & sickness, with accidents, & primeture deaths, That has been, & now is, among Gods Peopell, And to speek my Faith & feelings in this matter, I think it is high tim ther was a waakeing up, & a general won too, & also such as never have been before, on this important matter of living to god & not to self, This feels to me, a greate deal for poor goodfornothing me, to say, And if it is that out of the way of rite by thoes who knows better than I do, I shall labour to prepare myself for a good trimming, & that I would cheerfully take if it would better this matter any, — I must liv up to my proffesion, of Truth & honesty, & let out what is in, I have but one fase, & I dont want to ware another, for that would be ackting the hipocret. contrary to my good Faith, & that which I do abhor, & hate, in my very soul, & allways

did & allways will, for I am bent upon
true honesty if I should die at the stake
as meny has don in suporting truth superior to this in former days; I have said
that the subgect of health & siknes was on
interesting won, & it truly is so, — But we'll
have to drop it for the present, as I wont to fin-
ish of with the Methodes that I brok of from.

And altho I stopt them in holding any
more meetings at our hous, yet they con
tinued visiting us. & prest me much to
com to ther meetings, which I refused again
& again, until som of the most upright
sincere & honest wons among them insisted
so much on me coming to ther publick
meetings, as they wanted to heer ~~[illegible]~~ ther
surket Prechers & me talk together, They said
they new I was A Cristian, A thing I never
said, nether thot of, for I allways felt myself A
poor goodfornothing siner not fit for the lord
nether the dunghill, — & they that comit sin is of the
devil, but he that is born of the sperit sineth not
as I told them. But they would not give it
up, & insisted so much for A promes to
com on such A day, & one woman declared
shee wouldnot leave me until shee got
A promes, then shee made I would perfo
rm according to my word, & finally I
promist to appeer ther if ther wasent A sufisint
hindrens at the time, so the day
appointed made its apperens & nothing in
the way, & I was of in good seson, but
dident think much about my arent ther
further then to open som of my exersises

of mind & religious experions, trying
at the same time to persuade myself that I
paradventure might be benefited in this
case, However as I that, let that be as it may
I will endavour to conduct myself in a
deasent wellbred maner as I know how
& as much like a Cristion as I kan
& not be deceatfull & act the hipocrit,
So I got ther before the Prest, but he
was not soon after me, & we was intorduct
together in a very polight & pretty maner
& ther was chares set for us & we seeted
ourselves for Christian conversation, But
before I go any further I wont to tell
some of my feelings consarning him,
He was a monsteres Man for sise,
& his looks & apperens prest it upon my
mind that he was mor like a Militery
offisor tha" a follower of the meeke &
loley Saviour, & the Gospel that he preches
I weasent prepared to spend my oppinion
therof for I never herd him, neither seen
him before as I knowd of, but a that
entered my mind that I shoudent be
much disapointed if he preched as he
looked & appered to me, & by this time
the hous was pretty well crouded, for as
I was informd after if I mistake not
that the word went out that I was to be
ther, & quireosety caused meny to be ther,
& all seting in stilnes anchously wating
to heer & see a new thing that would
shortly make menefest, & satesfy ther,

querosety, I opened the subject matter to him in a simular maner to what I menshoned a short ways back whils on my way ther, with som adishons thereto of which he dident appere to be, plesed with for he snufft at it, simular to a hors snorting, The amount was, he felt no union with my interduction to our conversation, & dispysed it in a maner that all present might understand his mening, I thot I woulden't lay any thing in his way of speking his feelings on this ocashon, But I soon discovered that he felt himself indepenent of me, & I much inferiour to his dignety, but I dident mind that, as looks & apperanses wosent my object, but to be benefited by this viset & intervue with him & the rest if posabel, & he purty soon comenst speeking consarning what I had said, & I thot he had som good properties, as he let out what was in, & I wosent much of my disapointed of him, for he spoke moar like an offisor as I thot, then like a cristian or even a well bred man, He domenered over me, as tho I wosent a human being but a dog, yet I dident mind that much, neither did it move me in the least maner toward crusty feelings, But when I got a chons to speek, I complyd with my feelings & a sens of duty as I thot, & gave him a gentel admonishion for giving away to angry feelings, & for throwing out coresponding words thereto, which had som good effects upon him, & we then converst a spell, upon better condishons, untill I felt

~~The [illegible] we think about our info~~
~~[illegible]~~

It my duty to contredict him in regard to his condeming me for not belonging to a religous society, as the grounds of being deprived of the holey sacrement, the Lords Super & all the rest of the devine sacrements, & he fired hevey upon me also, for bakslideing & leving the Methoders, By this time I had got pretty well lodent, & zelious to defend the truth, from experions the scripture & resonabel sens, & I took my time & explaind to him the groundwork of thes mater, & he interupted me several times in a very abrupt maner but I let him speek what he pett to, & then comensed about where I left of, & I made much freedom with the scripturs as he seemed to lean hevely theron, & my litel poket Testament had to tell meny thing in relation to this matter, & by the time I got threw he was so fild up with anger & appeared as tho he would seek revenge of me but ofred littel or no argumments against what I said, & what he did say was nothing to the purpose & he broke out in a real fit of anger & abused me in a shamefull maner, I then reproved him smartly as I had don previous to this several times when admonishon fail to cool him down, & I dont no that it is nesesery to go into perticulers consarning what was said on the meny maters we convarsed pon, as a referens to the scripturs will unfold the drift & substens of them, besids his holly sacrements that he leand so much upon, considering them asensual to salvashon, from sin, Wee had a pupy hot & lenthey argement on the state of sosiety, ther religous standing, & ther works not coming up to ther profeshon in meny esensual ~~maters~~ espishly in regard to convarshon wherein they faul far short of corresponding works, This subject was handled purty lively & ockepyed much of our time, & selfishnes, speckulating for the sole object of propit, without eny regard to ther nabours intrest, & wherein meny cases was brought forth conected with fraud, by som of the convarted, &c, &c, &c

Our conversation lasted if I mistake not over two hours, & he finally become sulky ~~&~~ & wouldent spike a word mor & his grate bloted face resembled a tom turky, about the head, with rednes, I was well-aware that his taulk & behavour to me had turnd the feelings of meny against him, & so it was, I spok in a friendly maner to him all thrue our talk & gave him a friendly admonishon as our parting Farwell, & feeling eny gift out with him I made a move to be of & with that he dismist the congregashon telling them ther would be no meeting, & while he might dismiss them for he was not in any kind of condition to hold A Meetings neither did the peopel wont to hear him prech & Pray in his present condition, Wee then rose & went out & then the most of them gathered around me, & meny of them told me that they weare plesed & well satisfyed with the maner I spoke & conducted towards him, but they said they weare much displesd & dissatisfyed with the maner he spoke & acted towards me, we had considerabel friendly conversation, & then A Man by the name of James Quyan requested me to tend meeting at his house with them, on Wensday evening the following week, if I dont mistake, but I refused, & told them I didnot wont to tend any more meetings, as I seen no prospect of its being any advantage to me, neither to aney one els, but they told ~~it~~ me that they had derived quite A benefit from me by this meeting, & expected more the next Meeting, but I refused tending any more, for I had enuf to do in minding & tending to my own bisnes, & they thot it was my bisnes to do good where ever I could & insisted on me to com, & they pled so hard & manefested much sinserety & I looked upon them with A desire to know the will of god consarning me & I felt A feeling of pitty & love towards them & I [illegible] ~~[illegible]~~ to comply with ther earnest & sincere desirs in this case, I then said I would be ther if ther wouldent any thing com to hinder me, & on them condishons we parted, in as good frendship as our religeous travel would admit of, & I felt A sorafull feeling com over me, & also A sperit of lementashon for myself & the poor fallen race of Mankind, & espeshly the meny Millions of them that was deludeed, & I could see A long chain of conexion in this case, handed down from one generashon to the next, & so on untill it has reached us poor Mortals, & when will they becom wise anuf to think & act for themselves & not for another who canot save them, Heer I had trobel anuf as I thot, & A Sperit of Prayer & weeping rested on, & within me for meny days, & in which my mind was caried in A mesure away from the comforting engagement of nator, I mean the sustainings of life, & the esenial maters conected therewith, & ofton when ingadged in my duty of handlabour I would feel such A spirit of praying & weeping that I brok of & hid myself where none could see me but the Lord, I didnt feel ashamed of my siteuashon but I thot in most cases wisdom directed me thus, & I found whils in this state of mind & exersis, I wasent trobled with temtashons so much as when my mind was taken up With the things of time &

sens, But ther wos so much of ou
verious things in my business which
had a tendoncy to work into the sens &
mind & work out better things which
aught alone to have the first seat ther,
as an abiding substans, & the other merely
as a temporary matter, & which will soon
perish & vanish away like a bubel or
a shadow, & whils in thoes profatobel
labours & exersises of mind the time soon
past away, & the appointed time to tend
the next meeting appered with me, &
I felt myself bevent into the sperit of it,
& wos of & got ther in good seson, But
whils on my way ther, altho, I thot but
littel about the meetting, I made up my
mind, not to interupt the Precher, or the
meetting, but would unight with them
as far as I felt freedom, & when the meeting
wos over, I would introduse the requested
conversation of which I wos ther for,
& soon the same old said Prest made
his apperens in the Meetting room
before a crouded asembly meny of whom
came ther mor out of cureosety than any
thing els, altho I had every reson to
believe that ther wos meny most sincere
souls ther, yet ther wos no doubt but what
cureosety mor or less abode with the whole
asembly, who wos well informed of what
wos expected to take place ther that evening
& in a general way wos mor taken up
in ther sens about our next conversation

[illegible] & walked up to the prepared spot where the devine sarvesres was to be perfomd, & turnd his face to the wall his back to the peopell, & then as said offred up Prayers to god for A blesing to attend him & them & to rest in A sperital maner upon his labours, &c, &c, Then he turns to the pepel & spoke A fue words as an interduction to whot was to follow, Then red over A hymn & sung it & then neeld down & Prayed, when they sung they stud up & neeld in prayer & I don as they did, & whils on my knees I felt myself repiroved for kneelling on the present ocashon, & was admonished to bear A testemony in works as well as in words agains all antecristian worship, & I rose quietly of my nees & sat down on the bench & put on my hat Quaker fashon, & along about that time I had mor of that religon then any other, & when he got threw Praying, which was loud long & considerabel to the purpose, ~~[illegible]~~ He then rose the congregashon took ther seets & he sees me sitting ther among the rest with the hat on & perhaps thinking me A wolf among his sheep, that it best to make the alarm for the protection & benefit of his flock whom he was labouring among in Gods seavereg [illegible], so he spoke to me in A very [illegible]

8 & over boring maner like an officer as I said in the army, or as soom folks spike to ther dogs, when the wont them out of the rooms you man, take of your had, I said to him in A lo vois & as manerly as I new how, I dont think it amounts to any difrens with the Lord whether the hat is on or of, & that I believd if the hart is rite towards the Lord we kan worship him just as well with the hat on as of, He then ordered me out of the hous, in still A louder & moer over boring maner, I quietly told him that I dident com heer to be ordered out of the hous like A dog, & that it wos with A grate deel of reluctens that I consented to com & did com, for I don so to pleas others moer then to pleas myself, I wosent alone asked to com but wos insisted upon, & prest hard to com as ther wos meny who wonted to heer you & me talk together moer, & for this reson

I am now heer, He then raises his voice still higher & I would say more overbering, & spoke to the brethren to put him, out of the hous, Then the man of the hous J. L rose up & spoke in the following maner, as neer as I can rekelect I have been aquented with freind, wilson for meny yers, & I know him to be an honest upright man, & if he isent a cristeon ther is no cristions in all the land, & I am not willing to have him abused so in my hous, neither shall it be so, & with this being said, the Priest turnd about & disapered, & that was the last of our religous warfare, & the last of his preaching ther, & the man of the hous, J. L thanked me meny tims for coming, for, he says, I was tyred of the Methodes, but never could get cleer of them till now, & others also shoud & spoke the serm, & the ~~folks~~ folks was all still here, & we entered into a frendly conversation upon the case of said precher, (his last name was Waulson, I forgot his first name) & myself, & how I had got drawen into this afere, & that if I had heurt or ingured the feelings of any one or moer I was sory for it, for if I noed my own feelings my entenshon was not to ingjuar any one but to do good if posabell, but the general voice was no ingory but good, & they manefested nothing towards me but frendship, I then told them, that if thers any present that wished to ask me any questons, I desired they would be free & do so, & ther was meny asked, & ansered, I believe, to good satisfaxion, Wee then parted with moer union then wee suported since I left them, & the pregedest feelings they felt agenst me much

Seubsided, on accound of this surcomstons, which was som satisfistion to me in my dayle trabels, I then started for hoom, well Suplyed With trabel, as usual on such ocashons, & this had A tendonsy to humbel me as in the dust, & I have thot since that, ~~that~~ it was so desind, for my good, that I mightnot have whoof to glory in any thing of myself, I now made up my mind, this was the last of ther metings I would tend, but it wosent

Ther was A man & his Mother, too of, about, my best friends in another ne-bourhood, who had pled A long time for me to com to ther metin at ther hous, & out of respect to them I consented & went, & after publick metin, was over, ~~[illegible]~~ then comenst what they caul clas metin, entended only for ther own members, but the man of the hous wonted me to stay in. & I did so, & when he had herd them all tell ther religeous experions, & exersises of mind, he then put the queston to me, & I rose, as the rest did, & comensed telling him my experions & exersises of mind as honestly as I new how, but as it apered it dident sute him, for he told me to stop specking, but I gave him to understand that I had no intenshon to stop untill I had don what he had told me to do, & nether did I, & I soon got to understand that about all present was moer desireous to heer me then I was to speck, & this also aded soom incuredgement to persevare as I did, & he told me, he dident wont to heer any moer of that, but as I thot you will have to heer it, els stop your ears, go out of the hous, els put me out which he couldnot do, for they wouldnot let him do so, & he had to grin & bare it until I got threw, & he told me, never com heer again, & I told him I couldent promes that, as it depended upon surcomstanses, & that I come this time to pleas others, not myself, &c, after soom more simular talk he dismist the meeting & stept out, & the peopel taried & we had considerabel frendly talk together & the man & his mother insisted much upon me, with tery faises as the Jordeon said, to com ofton, for they would make me welcom, & the most of them had the same feelings, but I had made up my mind before I went, that this would be the last, & so it was, but I dident tell the Precher so, This man of the hos, was one of the most benovelent of men, & as honest, I sepose, as he could be in his spear, & it was out of respect to him, & his Mother, that I went,

He was rich in worldly property & he shared it out among the poor acording to ther need, & said the Lord told him to do so, & he considered himself well paid, as they that give to the poor lend to the Lord, & he considered himself, no moer than equal with his poor nabours as it respected his temporal property, much fault was found with him on account of his benevelent prinsepel caried out in acshon, but he dident mind that as long as the Lord was plesed with him, He was very sinsere & made A conscience of the most he did, This may be seen in the following case, His woman died & he had to hire hous work don, & meny advised him to get maried, but he had doubts whether the Lord would be ples,d with him in doing so, as he told them, & they insisted upon him to take him A Wife, as they believed the Lord had no obgecshons, but would be pleasd with him in doing so, but he couldnot take ther word for it, & not considering it safe to do so, not noing the will of God consarning him in so doing, so he inquired of the

Lord consarning his case, & if he was plesd with him in doing so to make it known to him, & all the glory should be the Lords, & he waited several weeks ~~if~~ for an anser, but got none, he then fasted & prayed seven days, if I mistake not, in which he neither eatt nor drank, & much of the time on his knees praying, & beseching the Lord to anser his request if he was plesed with him in having another wife, but the Lord never anserd him, & he felt confermd that the Lord would ~~be dis~~ be displed with him if he maried again, so he remaind single, & died so, Heer I think was A good exampel for thos to follow who seem to think that maredge is esensual to human hapenes, an exclusive evidens to me, that they are strangers to Christian happenes,

Along about this time, my mind was much ingadged in the comunety sistom, A mater that okepy'd my mind, moer or less, from the comensment, or ther about, of my religous enquiries, & mental exersises, thereafter & therein, I was convinst & also confiormd that A onenes in things temporel was asensual to true religon, I seen that which the Savour taught & praktest whils on arth, & also that which the Apostels & primetive cristians taught & praktest, And I was fulley of the opinion that if I was luckey anuf to find God's peopell that I wued find them living togather having all things in common the seam as the Primetive cristians, & I did that eventually, How much I was astonished with the blindness of the professers of religon, in the orly part of my days with them, That they dident see that true religon led away from all Selfishnes & into A wonness of true disinterested love leding into A wonness of things temporal as well as Spiritual, Ther being A considerabel number in my old neibourhood out of the difrent Sects & also meny of no Sect who had lernt pretty well into the comunety sistom as it respects A combind intrest, & this matter being ofton talked over, wee finolly concluded to hold Meetings upon the ocashon & com to som conclushon if pos abell & to put into pracktes what we had talked so long about, our meetings ware considered free for avry one to speek ther faith & feelings respecting our new undertaking to bring about if pos abel A better State of things as it respected Equiatety of labour & property, That the rich would not as hithertofore live upon the labours of the poor, in idelnes & luxery, & that the poor labourer would justly enjoy his own labours by giting the full value therof, When wee first got the comunety amoving towards locality I wos somwhot caried away from my beter judgment & comenst areeting casels in the air as many others did, But I wos soon braut up, & to a stand in my fellings, The case wos thus, Ther wos devishons among us, & the moer wee met togather & talked over the prinsepel & meny conecting maters therewith the moar thos devishons worked themselves out among us, & herein my mind wos much burdent & distrest, noing ther wos no devishons in christ, The devishons wos thus, The grate Robert Owen, as so thot by many, wos of the oppinion, as he asorted, that the comunety siston wos practicable in itself, That all that is needed to sucsed in the comunety sistom is to com togather & the work of farming & going ahead is begun & much advanst, . That all mankind is prepared to

live togather in comunetes of a combind
or joint intrest, & so harmonise in the
upbilding of comunetes & oneanothers
&c, &c, it went for it was all blowen away
by the hove gales of lust, & altho the grater
part of our ~~[illegible]~~ comunety folks drank
deeply into this sperit & held forth said sen
timents as jenuine, & also asenzual to
succeeding therin, yet I couldnot unight
with them, for my former & present expe
rions taut me beter things, & that man-
kind was tooselfish to live togather &
seport a joint Intrest, This I could
not be beaten out of by all the reson
& argements of R. owan & his meny
followars of which I come in contact
with meny of them, & seported my faith trioumphent, our starting & adva
nsing in the foresaid siston was long
before I had herd any thing of owans sis-
tom, & in fact as I have said, I was a
believer in having all things in comon

about as soon as I was A believer in religon or true Cristianaty, & that they ware inseparable, altho ther was but fewe that believed as I did, yet that dident weaken my faith A morsel, but if any thing aded strenth therto, as the daily akshons of my friends dident bere me as good an exampel to patron after as I felt in need of, & was much of ther time erecting ther casels in the air, contemplating upon the Glorious event & Advent of the Melenneum day of Christs Second apparing that had broke forth & about redey to burst in upon us, & that meny Nashons would be begoton of God & born into Christs Kingdom in A day, That Christs kingdom was com unto us & was about redey to be set up heer on arth, & that this was the spot entended for the comensment of Christs kingdom her on arth &c, &c, By this tim it may be seen that ther wos three partes uv us, The Owenites had no belief as they profest in Christ or revelashon of any kind, They ware very independent folks & could git along first rate in all ther undertakins without the aid of any supernatural power, & in fact had to do so, as ther wosent any to asist them in case they needed any, as they considered it, & I wos on the side of the third party, wich wos by far far the fuest in numbers in the comencement but graduly increst as the other two partes decrest, However we had our meny Meetings of buisnes thruee the week & A ginearal meetin avry Sabeth day for worship, or som asensual bisnes that som tims accurd, Thes meetings as I said wos free for avery one to speek ther Faith & feelings in relashon to Worship or comunety matters, & ther wos much said by the other too partes, But I

Seen ther wos meny among us who never sensed any moer than one party, Perhaps som of them dident feel so much intrest for the upbuilding of the communety as for bread & butter &c A goodly Share of the many good things we had ther, Which no doubt wos consumd upon the lust of meny, for ther wos thos ther who wouldnot work if they could any ways git round it & live upon the labours of others, one of the grate evels that wee, or som of us ware labouring to subdue in ourselves & others, This class of Drones has allways ben annoyance to the communeteys whereaver they Started, but ther wos finally A plan hit upon which had som good effects, The amount of ther expenses wos put on record against them, And ther labours credeted in ther behalf, As I said in relashon to our meetings previous to our locashon at Vale Forge, That as we continued to hold our Meetings & investegate the prinsepel & conecting matters, so the devishons worked out among us causing me to feel miserable in my mind, noing as I said, ther was no devishons in Christ, & I laboured much on this mater till finally the smawl doubts of our suseeding grue large & the smawl light I had on this mater also increst & I now seen clerly that our undertaking would never sucsed, That the metereals to found A sistom of A joint intrest & carey it threw wosnot with us, I seen to my satesfexion that it was A work of God to bring about such A grate change, & not man, I pondered thes maters over in my own mind thinking it best at present to keep shut up on that change of mind I had so lattey setled into,

But maters soon begon to press for somthing to be don towards our intended locashon & by this tim I found it to be nesesery to make som of my feelings known (nom) which caused A grate astonishment to meny of them, as I was

I wos one of the first in our Nebourhood who Started on this sistom of Equolety, &c. I wos led to See ther wos littel or no Substens of good among us, & that wee wore hanging upon oneanother without diging deep into our own harts motives, &c, to See what wos ther, However this comunety afere wos braut moer closley hoom to ourselves & moer thurely investegated, & som of the most intelegent & aktuve wons among us proved to be the most combursome, I seen ther woud be A feluire in our comeunety & that it wisdom in mee to drop it, & under feelings of that empreshon I Viseted our Philadelphy Friends, & found them Zeliously engadged in the best of causes as they considered it, I gave them to understand my believe concorning it & they wore about tryed with mee being so faithless in so good A caus, It is the work of God & he will carey on his own work, Why then take it out of the Lords hands & go forth in the wisdom &c

& strenth of Man independent of Gods
helps, This braut them up to a stand,
Having finished my mishon with
them I felt to be of, But they insisted
on mee stayes & tending ther Meeting
that evening, I did so, & that about finished me
of With the communety, as I told them, it
appered to mee moor like the confushon
of Bebel then the work of god, & I new
it never woud succeed under the influence
of the sperit that governent thos ingedged
therin, & I felt to drop it, But they all stuck
& hung on to mee to com & give my
helps towards astabelishing & caring it on,
& rather than not to com they felt to
hier me upon my condishons, I had
made som sacrefises towards the com
unety, & I finally concluded to go &
render all my efforts towards bettering
the condishon of the unjust siteuashon of
the individual & selfish intrest, which has

led to the inequeolety that now exist ed among all Nashons & peopel, upon this arth, excepting som fragments of som of the Hethen neshons that the cristians so coild hasent as yet spoild by sowing the seeds of discord among them as they allways do whereover they go. having nothing better they sow just what they have got, &c. So we made preperashons & was among the first that moved ther, And now comenses A new seen of Sufring with me, & I believe it kan justly be said of poor old Jim, that his life has ben A seen of sufring all thru moer or less, which no doubt wie me was in A measure entended for my good, The high callors that meney saild with caused me to feel trobel, The very things that wee profest to do away was still abilding up with but fue excepshons, & insted of labouring both in body & mind to build up Equolety upon the ruens of the opesst, the gratest labours wos to build up self, O selfish Selfish man, bosting of frendships to sarve his selfish ends but as soon as sarving self is over he is your frend no moer,

Ther is no tim that self shows out so plan as when a grater light coms forth & shins in among thos prepered for an incres of good, Ther wos meny very interestin things took place at this incampment worthy of notes but meny of them we,ll have to pas by for the present, as my writting has extended far beyont my expecttashon in the commensment of it, Ther wos much Siknes ther during the hot monts, & the folks, generly became much alarmd & consulted their own sefty & therby meny of the Sick, suffred much for lack of

Suitabel helps, This I couldnot indure &
for my very Soul was distrest on account
of the sufring & diing & on account
of so much lack of fellow & humane
feilling, & I felt that I was drawen
by a sens of duty & a invisable power
to ther asistens, & I went at it fully
asured, being strong in faith that
I would be protected in the midst of
danger that most every won had or
was fleeing from, & glory & honour
to the God of heven & all the living,
That I was protected in the midst of
danger whils som of thos who fled
away as they thot from danger went
rite into the Lions mouth,
One case I,ll notes of a man that
was taken down with the feever &
soon proved to be helpless, he had
sufred for lak of help meny days be-
fore I herd of the case, & I went to his

asistens & found him in A distresing & dengerous situashon, not alone with the fevour but he had laid on his back untill it & hips had in several pleses ~~had~~ became raw & mortefycashon had comenst, & having noen to asist me only the Doctor I sent for in haist, & I put my trust in the Lord the best I knew & went to work at him in washing & cleening him up all over & espeshly his soers, & had it not been that he wos so week & helpless I would of had A much harder task for he wos quit out of his sences, but he being so week laid as he wos put, & this gave me A good chans to tend to his soers, & I stuck to him nigh & day untill he got abel to sit up, then I got A teem & took him of A fue miles to one of our farms & the change of are &c, he soon recoverd, so as to asist nator in his behalf, The aufol looking Skars is yet to be seen,

Now this case I menshon as much to show the unqualefyed state wee ware in to com togather & establish & seport A Joint Intrest as any thing els that I kan think of. & also to illustrate & bring hoom to ourselves, profatobel lesons yet unlarnd or not praktest according to the day & tim we live in, & this we kan all do to A good advantage if our object is salvashon from sin,

If Mans words & akshons could consistently with the Gospel be taken, as A whole & sole substans of ther good or evel amount independent of prinsepel or moteeve of his akshons, This would place him on A very difrent platform from what he now stands upon, But that canot be don for he has got A starting point, A princepel or motief leeding to akshons or not to act as self intrest is the spring or fountonhead of the streem that caries him along or settles down as self diktates & promps him, so his good or eevel is dependent upon his motive, He or Shee that lookere upon the opesett sex to lust after them has alredy comited adultery with them in ther hart, &c, agen, the Savour said Judge not from outward apperons but Judge righteous Judgement, &c

As I said in speking my faith in one of our publick metings meny of them turnd agenst me & privettly declared it imposobel to sucseed with the comunety as long as I was ther, that I had allredy hindred them & would so continue as long as I remaind ther, As poor ignorent & goodfornothing as I generly sensed myself to be, They ware afrade to

meet me in open field battel, To
com out in public & vestegate our
appinions so that all migh gather a
proper understandig, With all ther
book larning & bosted knolidge they
felt a lack of sutabel seport in ther
human caus, But I had made up
my mind to leve & did to where I
stopt until I moved heer, & ther was
meny of the lekleys part left about
the time I did, & they soon went to
distrucshon, & employed the Lowers
to take much of ther money from
them, & the posishon I then stood in
enabeled me to see that they did that
& heer is moer of the worlds spirit leding
to kill other to save our own lives
altho I left the confushon I took
much trobel with some. having
ingadged to asist others deeply inv
olved in the consarn & had lost much

& wos likley to com under heavy
los,es by thos who wonted me away
for I stood moer in ther way of cheet-
ing others than hindring the comunety
from succeding, Ther was thos ther
that was two sanguine in the caus
& therby came under los, I was
for all the comunety folks to move
upon sape footing, That mankind
was so selfish & vastly disonest &
needed woching, & I thot of whot the
Old Indian Said, that an honest
man dident care if you woch him
but A disonest man was angry
with you for woching him, & this
come out so with meny ther,
Let us change our sens, A Spell, — Heer I
comenct larning to live right
by quiting the youse of all anemal
food excepting Milk & soom chees,
& soon found A vast benefit by

Doing so, But my change wos two sudent to be so grate as it wos, altho I wos better prepared by doing so to convay a moer proper undrstanding to others of whot is about rite in this case, But as I ofton think avry one aught [at] to feel interested anuf in ther helth to go to work as I did & larn by experions whot is rite & whot is rong in this important matter of good health for the good sperits to dwell with us, which they sartonly will if wee bring ourselves to feel moer element in the cross then selfindulgens of any kind, The effect of this sudent change wos physical weakness to a grate extent, yet no one discoverd it, as I kept up the sem amount of work, & hoer wos one thing in my fevour, my weakness wos about comon folkses strenth, being rather

mor than comon Strong, But
the better way would of been to change
graduolly & at the same tim litton the
heft of my work, & so regulated both
work & dyet so as not to infringe upon
nators right & draw upon vitalety
as I did in A somawt mesure but
I soon got the ballens in my fevar
& gained fast, in the improvement
of my health, My troble was dispepsy
bad anuf to lay up febel minded folks
& ther was A general crye of starvashon
but dident mind that as my health
was the object with me, & the litel
light I had of gaining helth aforded
me understanding sufishent to steer
my way with saifty, & I did that
& came out brighte, The meny infur-
metys that acompenys dispepsy I,ll
not stop to notes heer as they are
easely realised by the disarning mind

&c A sutabel labour in this mater
will aford much advantedge towards
the improvement of health, &c it is good
aconemy for avry one to steer ther own
boat threw dangers to safe landing, &c las
&c as meny of us has braught ourselves
into this sinful trobel of ill health
I think we are in duty bound to take our
own share of the trabel nesesery to cast out
the devils that we invited in, But as
much of this rong was inheretted & also braught about
threw ignorens wee must put on that
beutefull garment, {Charety} & lend A helping hand
in all times of need, for wee are dependent
craturs &c much need each others help,
&c A feeling of simpethy towards any won
waid down under bodely infurmitys goes
A grate ways in ther behalf, & they are
objects of Charety &c aught to be seen to,
with all the sympathy the gospel requireth
& that is to love our nabour as ourself &c
our Brother &c Sister better in soom respects

This is gospel love & I think thos
who feels this love dont wont anyother,
My mind is of late moer than usual
drawen to think of, & contemplate upon the
wisdom & goodness of God in verious days
& how complaet, is all his works made
having no defishency whatever & how
beuteful is the physecal part of man, as
when left the hands of the Maker, But
notwithstanding the ingury man braught
upon himself, ther is A union strong
& safe, & A harmonising in the physacal
part in union with the mind for the
general good of the hole man, & ther is
A blesing for thos who properly consider
thos matters & obtain sufishent understandin
thereon so as not to obstruct nator any moer
but to turn states evedens by doing violens
to A depraved & long indulged nator or appetite,
As Believers live by the cros let none of us
Die for wont of it, as ther is enuf for all
that wonts it, I have often been astonished

in times of physical derangements at the working of nator for the general good of the whole man, This I think brings to our minds the outward order of Gods peopel, as it respects a joint intrest, But it is far ahed of that, for ther is other intrests mixt in not of the genuine kind, heer is counterfiting, But thers none of that in any of gods works ether spiritual or physical, I think if all invalids would think over thos maters moor & les about ther seting & infurmities, & work according to ther Strenth & give ther all up to the Lord, That they sartonly woud not fail of the notes & blesing of god & his peopel, According to our faith ffeer, it will be unto us, I will have faith & make a full sacrefise unto the Lord & his peopel, Let us have moor healing gifts among us & less confidens in medisons, Which in a general way dos moor harm than good, The Lord is willing

that we should be healled by merecals & all that hinders is unbelief in us,
Is ther ony fools among us, paradventor if ther is the Lord may confer this blising upon them as A starting point for us if our sens is too high to reach the humilieating power of God in healing gifts, I from A boy had faith in heling gifts & have had meny of them since I found Gods peopel & no doubt woud of hade moer had it not of ben for lack of faith in myself & others with whom I levent into unbelief being the most in numbers, how oft is this the case when ofton the menorety is the most rite, This is one of my bleunders, & A grate one too & of which I have felt much caus of deep repentons,
Perhaps I may notes this moer when I com to ralete som of thos merecals, I have witnessed with much astonishment feeling myself unworthy of gods notes by Merecals
+

health, || As I said ther wos A continual throwing up the filthy mater as fast as it colected into the stomach, & all that was taken into the stomach ether of medeson or food ferad the same as nothing would stay ther, & after this day & another past away the folks becam alarmed with my situashon, Thinking I would starve to death & they urged me much to Eate & drank that which wos sutabel in my case, & as ofton as I took any food it wos emedetly thron up, for nothing would stay long anuf on my stomach to aford me any nurishing nt ether from digesting or absorbed in the sistom, This caused much alarm with thoes who new my case, As they ware moer alarmed in my case before I took the lobelia then I wos, so they ware now moar alarmed than I wos of being starved to death [illegible], For I had larned by long & painful experions that it wosnot so easey A matter to starve to death as most folks think it is, so I felt easy & composed in this mater, & altho shortly before the drenking of the foremenshoned wotter & also the lobile I wos in the ingoyment of what most folks caul good health, & now I am rite to the revars, That my hole sistom intarnely & extarnelly apers to be afected & deranged moer or less by the unatural operashon I underwent with the medason I took down, And now I comens thinking for myself, That the doars must be

fastoned after the horse is staken, &
from the experions I had in starving out
diseas,es that had located in the human sistom
led me to put into practis the starvashon
sistom in my case as I was unshakonly
fixt in my mind that if any thing of an
arthly natore would help me this would,
& if this faild me I had no confidens of any
other natorel meens on arth, & that if ever
I was restored to helth agean sufishent to be com
fortable it must be by A supernatural
power, and that I crave on all accounts out-
word help or not, so I laboured to put my
strenth in the God of the living, The willing
& obediente, &c I besaut the Lord in my case,
it being as it was aforded me som confidens
& hope in the Lord,s helping me in this ~~case~~
case, If it had ev been my own doings I
couldnot of raised any kind of hope in God,s
helping me whils comitting suside as it
rely was, & my case being as it was aforded
me som hope & confidens in gods helping
~~helping~~ me as I said, & also aforded me A
goodly porshon of comfort & that with hope
& confidens was incureging, — So I layd my
plans to enter into the fasting sufishently
far so as to starve out disease & leave my-
self with the smawl porshon of health
yeat left me, and it was also incureging to
me that the understanding with the light

I had in this case led me to rest asured
that, that which was fed would live, &
that which wasnot fed must die, That
in a wrong maner
diseases is afton increst by eating, & on the
in a right maner
other hand Starved out by fasting, which is
one of nators requierments when crouded to the
ingury of helth by over Eating, Shee then pleads
for rest after maneging the overplus alredy on
hand, or in the crouded stomach, sothat Shee
may gain her natural strength & activety
so as to perform her work to the gratest advan
tedge in gaining & retaining as good a State of
helth as imposed upon nator will admit
of, — I have afton wished that ther was moar of a
ingueiring sons after so importent a tresher
to know how to Eat right at all times & upon
all ocashons, To speak my apinion on this
point in alushon to Mankind I wouldent fawl
short much of Dr Franklens opinion of
Mankind generly, Eating three tims moar then
nator requireth, I had fixt my opinion on
as much moar then netor needed, Taking
this as an averidge with Mankind generly.
Franklen said, Sins the improvment of Cookery
Mankind, Eat three times moer than nator
needed, or to that amount, — If he had left out the
word improvment, & said invention of Cookery
I could of soen moar propriety, for it canot be
aney improvment in tempting folks to eat

beyont the cauls or requierments of
nator; as this in A general way is the
effect of such A veriety of nise & well
cooked food set before folks as A tempta
shon, which it is to eat beyont the nes
esery cauls of nator; this is A grate mistake,
for I canot think ther is any sevel desine
in the case as wishing folks to comit
sin as it in realety is comiting sin to eat
contrarey to the order & fixt Laws for to
regulate & goveron Man so that he donot
violate & infring upon ~~nator~~ & effect ye
inger vitatety, Long experiens has established
me in the opinion, of the absurdety of such
A veriety of food at the same time, Nator
dont need it & if shee craves it shee is
depraved & aught to be denyed of her enemies
& put, & cept, under restraint, for Mans
appetite never aught to goveron him,
but he should goveron himself like a Man of god, & if he
dont bring under & keep in Subjection
the inword workings of lust, he will be
goverent therby & com under much
unexpected loss, For as I have said when Man
lets his lusts goveron him in Eating he
then sins against his own body, yea against
himself, & this is don evry time we eate
if we consult the appetite & not
our health which allways aught to be

consutted in preferens to the appetite espes
hly so, where ther is derangment in the sistem
This I consider a very interesting waite
& serious Matter, altho littel thot of by many
& also lightly esteemd by meny, But be that
as it may, I can bear my testemony in
Faith & confidens from long & painfull ex
perions with the revelashon of God to me
That this is one among the gratest of sins
that poor follen man comits. For if we sin
agenst the hous we live in we sin also
agenst thos whos rite it is to okepy said
hous, Nemly the Holley Gost or Sperit
one & the same thing. Now I think it wont
do any harm to as meny as feels to, ~~we~~ take
this matter of sining agenst our own bodeys
hoom to ourselves, & think of it sufishent to
feel interested anuf to make a sutabel
application, The sining agenst the Holey
Gost is cauld in scripture cometing the a un
pardanabel sin that has no forgivnes

Now if any one can show me a sin that offers moer like
a unpardonabel sin then this I've notised I would
be thankful for the infermashon, for I cant
find among any of Mans transgreshons any rongdoings
so applicabel as sining agenst the hous he
lives in. — I dont consider that all my acco
unts is sufishently setled up, for I have
dipt deep & heavly into this heinous crime

of sining agenst the hous the Lord give me to live in & keep Cleen so as to be A suitabel dwelling ples for the holey sperits to enter & take up ther abode ther But I think I stand upon the same platform with meny others, & that is,- wee don it ignorently, & he who knows not his Masters will, is betten with fuer stripes than he that dos no & dont do according to his responsabilety,- This I consider fair dealing,- Now let us see how I sirned out with my fasting that I wos telling of,- The most part of the Famely wos aposed moer or less to any thing like fasting, so I had to contrive as well as to do the work, & as I have ofton lived upon bread alone & most all the folks wos convinst to A good advantedge, so heer wos one good step towards the fasting, my only natural help that I could think of, & as the vomiting or inclining that way so much wos A sufishent excuse to stay away from the tabel & ther wos no objections to that, & this wos another good step towards my object in veiw, I then perposed to take A refreshment porshon of bread to the Shop I mostly worked in then, & Eate of it ther as I needed it, & that also wos well anuf, so I had now about complected the object in veiw & it only remaind now with me to put into practes my only & last remedy, as I thot, & I believe the brethings of my soul wos Lord

help me a poor worthles worm of the Dust
not disarving the notes of eather God or Man
for I canot see any good that I ever don, - &c
on vewing my case on all sides I seen it
wouldent do for me at present to Eate no
bread atawl for I had frequently fasted
previous to this, & it had becom a comen say
ing with some of the folks, He is now star
ving himself to death agean, & I was well a
ware that I would be questoned purtty closley
in this matter, & I concluded to eat a sm-
awl porshon of the bread if I didant swallow
it all, so I took curedge & persevered in this
as I thot a good work for me in present
tents, & so it finally proved to be that,
I must notes heer that I realised a goodly
porshon of comfort mixt in with my
trobels, & the evedens I had within that
I was doing the best I could still incrast
my pees of mind & comfort, so that we may
see, ther is comfort in the midst of sorow
& aflicshon, & life in the midst of death,
I then fasted meny days wherein I nether Eate
nor drank any thing & at verious tims
But the number of days I fasted I dont
consider expedient to menshon heer, & also a
poishoning mederson so caud that I blunderd
into the yous of that counteracted somwhat the
lobilia poyshon, so that we may see that one
poyshon will kill another poyshon in soom
cases, If any won wishes to know what that

pyshon was that asisted in killing the lobilia poyshon, & also how many days I fasted, if they aquaint me therew I'll tell them if I can see it best to do so, which I think will be in most cases to give infermashon for ther is no doubt with me but what a knowledge of thes maters being profatabel to soom laboring under physecal infurmetys. In the cours of my fasting & observations by notising the effect it had upon diseas & also upon vitatety I found it best not to continue my fasts so very long & ocashentty have a short relaps. & after meny days hevy toyling, I found that I was gaining som, that disease was deminising & heatth incresing, and this was vary incureging to poor worthless me as I thaut, soom folks has fotted me becaus I pautt myself so much, but I would rather think too littel of myself then too much, ov two devels choos the least, & I feel it best for me to represent myself as I am, - & as God gave me only one face I dont wont to have any maer as that would be deceatfull & contrarey to my profeshon of truth & honesty, This puking skrape I underwent proved to be the hardest case I ever met with in distroying heatth all threw my life, baking

in upon vitatety & making such deep &
hard inroads ther that it was like the strugle
of life & death & in realety it was nothing
Short of that, But in long & faithfull
persoverions I experienced & evedently
sensed a change in my sistom for the
better, & this to me was incureging comfort
ing & caus of much regoising But no one
Can take a realising sens of my case in
regard to the sufring I past threw both
in body & mind Short of pasing threw
what I past threw, & allmost distitute
som times of a sympathising friend,
For I kept the worst of my case likes to
myself in feer of being broak up or bafled
in this my last natural remedy for I was
in danger of that, as all Eyes was fixt upon
me, & I was asked sevaral times & by
difrent ones, If I was starving myself
again. Ney I told them, I keep good holsom
bread in the shop & eate of it when I
need it, So I past along threw deep watters
of aflictions the best I could, laboring to
have my life & strenth in god, in whom
ther is no verabelness neather shadow of
turning, Difrent from most folks in this day
for ther is but fue that have arived to
that purer disenterested state of love & connecting
good Gospel qualetys that they love ther

ther Nabour, as themselves, all feel an intrest, But I am led to examin myself so as to know what kind of an intrest it is that I feel, for as I have said an indevidual selfish intrest is no better heer than in the world, Nay not seven so good heer as in the world, — I finally got victory over the inqury I was afticted with by the unatural operation I underwent by the lobilia so as to be comfortabel, but has had several attacts for meny yers of a bilyous nator of which I was a stranger to from the time I adopted the vegaterion sistom second time, untill this evel befel me, & ther was another disadvantedge I was laboring under: along about the comensment of this unluckey case that befel me of throwing away my good health, — for a former sikness that I have notest, The Doctors gave me medisons that kild the life of my gum,s & my teeth become loos & dropt out, & what did remain becom ulserated & heerin the stomach was inqured by pasing on ther food not sutabel for a well stomach let alone mine that had been much inqured by intemporens in Eating, we,ll say glutoney for that it was, but the medesons still inqured me more, yet ther never should be any food past into the stomach short of being well masticated, Many folks are much deceved in thinking it all clear gain the mear they git down, & so it goes pell mell in snake killing fashon whereas if less than the half was taken into the stomach well prepared for entering there it would do a vastdel mear good in - giving strenth & activety both of body & mind & thar would be none of thos heavy dull feellings so very subgect to the hevey feeders, I wont to feel the true affects of right living as desind by allmity wisdom, & it is astonerhing how smawl a porshon of the right kind of food proporly applyed will satesfy an undepraved appetite that is under holsom disipline & a much less quantety aught to be taken where ther is a depraved appetite or stoomach, satesfyed with it or not, for a depraved appetite canot be satesfyed, I have known many cases including my own at difrent periods of my life that was proved out beyont any doubt couldnot be satesfyed & I believe would of craved food untill death put a stop to the unnatural cravings of a deranged stoomach, &c.- I am much put out with the intersponges among God's Pepel, & I often think how much

I was mistaken when I first come heer, Not expecting to find any thing like intemperens heer only in myself for I knowd if I got ther, then ther would be one glutton ther, But I found many sevel companions heer, & also illbred gluttons, too, If folks have a mind to keep in them that kind of Devils that some of Christs Mishenarys couldent cast out & make an avrey days companion of them I dont crave ther company for, my remaining enemies is afensive to all good, On thinking over thes maters my zeel somtimes raises high for purging out the devils, Then agen I am led to think & reflect upon the unbounded charety that is among gods Peopel in bering & forbering with not halfway shakers, & we,ll hope it,s all for the best, — I have finatly had the priveledge of proving to my satesfexion the benefit of a good set of teath towards heatth, & I ken recomend them now to others destetute of good teath, I have not I must say felt any kind of bilous felings worth notising since I got my teath, & I believe if maer folks new the vast benefit of a good set of teath many maer folks would have them, I have ofton thot. I wouldnot be without mine for dabel or thribel ther cost, for what is poor man good for distetute of good health,- | I believe in many outward applecations proparly applyd in many cases of diseases, tho not as containing so much of the healing qualeties as many folks talk of, That part I give to nator where it justly belongs, & gives to some of the medecens the prase of asisting nator, but ther is other things to be considerd in this case of medecens in a general way, Ther is thos who consider Faith as having no part in the healing of diseases, or freeing the human sistom of diseases, but I dont think so, I believe when ther is active Faith in operashon that dos the grater part towards healing the breches caused by diseases brought on by the abstruction of nator in som of the many ways that is deranged, & if Faith is all sufishent as may be the case then the work of healing is afected without any outword applecations, which has often been don & might be now maer abundently don than it is, But this thing of holding on so much to outward & naturel things for releaf from bodely derangements reminds me very forsabelly of the holding on to the Laws of man by Gods peopel for protection agenst ther outward enemies insted of putting ther confidens & strenth in the Lord by Faith & good works, Now to be usfull in the true sens of this mater, it is abselutly nesesery to larn of the true & heavenly Teacher how to heal the Physecal part of Man as well & next to the spiritual part, — But agen, Ther is some & I may say meny things which is maer congenial to the human sistom than athers, but not so much valued by som for ther healing virtues so caulled, &c. A variety of difernses of meny paths causes meny kinds of medesons to act diferently, & herin many of the Doctors gits bafled in ther calkelashons & prospects. & becoms in A maner bewildered not knowing what to do many times, whereas if they would take the pains to studie & consult nator maer and lay aside all force work in nator This thing of forsing nator is commiting Sueside, — I have been much astonished with the ignorens of many of the profest doctors in relashon to the human sistom, the nator of many diseases, & ther affects in & upon the sistom, But I have been led to see to my satesfixion that much of ther labours went down the gutter

arenot under any blesing the same
as the Priests, &c well it may be so
for the object isent so much to do good
to ther fellow man as selfintrest & no
blesing kon reach & abide ther, for the
souls and the bodeys of Mankind is of too
grate.a value to be braught to the lo &
pette state of trafeken as with the most nobel
works of God's creashon on this Earth, Larn
of me says the blesed savour in this day
as well as in former days, for I am meek
& loley in hart & you shall find rest for
your souls, but where selfintrest is uper
most in the hart ther is no larning of
the true teacher who taught as Man
never taught, — I wont now to relate A
Something lack to come in here
Merakelos surcomstans that I met with
about sixteen years ago;,—as follows,
our Decon asked me to take A hors braught
hoer by R.W. that hadent been drove skersly
any only by dreymen in N. york, & was so
well traind in going to sarton places & baking
up for loading & unloding that hse noad & often
performd his bisnes with skersly any direcshons
from the teemster, — And I was to take five
barls of sweet potatos to Lebanon viledge, & I
felt much reluctens in doing so, but new
not the reson untill after I met with the
following surcomstans, I felt it my duty to

aquent the dekon with my fellings
on going, and it being now about dark
& an ugly hors so caulled, But he rather
incisted on me going & said I could stay
over night ther, the next day being a
holley day, so I started & had meny strange
& qurious fellings on my way & which
braught brot me to serious reflecshons
of mind, & Praying acording to my fellings,
as I thaut ther would somthing happen
me unthot of, & so it come to pas,- when
I reached the second guttor & had got so far
over that the hind wheels as I thot afterwards
was soomwhat past the midel of the guttor,
& the hors instently stopt & haved too &
then backed down, & all being don in so
short a time that I had no chons to save
nether hors nor myself, The first thaut
that entered my mind was, this is my
last in this world unless the Lord helps me
& I cauld upon the Lord in mercey to notes
me for I couldnot think .. of any thing else
but death as I thot I would be killed, sartonly
so, & I resind myself up to god to do with
me as he seen best, I then felt comforted
& as I thot but littel consarning about myself,
& when I lit on the ground I dont remember
of felling it, but was sensebel I was ther &

& yett alive and sensed no hurt whotever,
I dont believe I kan discribe all the fellings
I had whils going down the gutter, altho ther
wosent such A grate veriety of them, but
they ware quick deep and solluem, The
first thots & vue of my situashon wos som
whot alarming comming so unexpected, & so
frightful A place & in the dark to go down
ther & backwords too, It wos A dark night
& down in that gutter it wos still darker,
so we may see I had meny disadvantedges to
incounter by that surcomstans, & on my way
down I felt the barels knocking aganst me
& roling over me, But after som of my
first thots it semed to me that I became
insenabel to myself & situashon, I believe
that wos the commensment of the comforting
feellings that I had then & which lasted with me
long after, & I seldom think of it even to
this day but whot I feel unspekabelly
thankful for the Merakeles power of God
that wos with me that night, & generly
accompened with comforting feellings,
The gutter I have often notest has ben washd
away sins & isent so high now as then,
when I came to myself or the end of my journey I found that I wos
laying on my back in the edge of the brook

fxt down hill & my head on A larg stone or rock now ther, & that was the caus of my head being so neer the fored ax as my fored was only cleer of tuching, & when I found myself still living & dident feel any bons broke nether hurt any, I couldent begin as it weare to expres the thankfull fellings I had & I fett littel simpel & as I thot inosent like A littel child, & sensed meny good sperits with me then & after, & I was so fild up with so mane good hevenly blesings that I ~~[illegible]~~ fested as thot upon hevenly food, & whils I am writting down this merackelus surcomstans I feel as I did then & often have the same Hevenly food to fest upon when I think of, & takes A realising sens of that night & the maner in which I was so Meraculusly protected from any hurt in the midst of so grate danger, & I seldom pas the place without felling thankfull & comforted. But I becom anxious to know the situachon of the poor fullish acting hors in doing as he did, so I first for getting up & had quite A struggel to git out from under the wagon in the dark which was so gret that I couldent see my hand clos to my face, And when I got on my fet agen sound & well, My all went Heaven word in unexpresabel Thankfulness for my present situachon, & as I thaut I might ew ~~[illegible]~~ kiled or boons broken so that I would of layen ther all night in that situashon

& next day too, It being a holley day & the
folks might of thaut that I wos staying at
the N. Hous, so I then felt around for the
hors, & found him laying on the opesit side
of the brook & he living too. I then felt his
legs & couldent discover any broken boans, I then
tryed to make him git up & he tryed but faild
& I helped him all I wos abel & couldent git him
up, & I couldent see any other way than to return
hoom report my case & git help as I did, & the
good sperits went along with me hoom & that
made my case lighter, But as I don the best I
could ~~kned~~ I had nothing to feel or regret on my
part, But I new most of the famely would be
much alarmed as they weare, & as I entured the
hous the famely wos asembling for meeting
& wos stopt, I then reported my case & directly
the brethren nerly all went with me with
lantrons, & as it wos, Joseph Sharmen wos
going to woch with Harvey Pebody & herd
the raket in going down & kept a look out &
seen the lights moving towards the gutter
putty smartly & came to find out the trabel,
so we found the wagon some broken, fils & to
the barels som broken & the potatos puty well
shatred around, & the hors sound in his limbs
but lem in one hip, & as meny as could git
hold of him lifted & got him on his legs, but
he couldnot walk & we helpt him up the steep
banks & then on hoom & the next day the potatos
wos taken care of & the wagon repared, the foloing
day ~~&~~ the potatos wos taken to the villedge.

Ther was somthing singluar with that hors. he was distent & very Shye with the folks & I doctred him according to directions & rubed the hurt part much, & let him after A few days go in the dooryard for exersize & help himself to grass, & he got afollowing me around like A dog whenaver he seen me & tryed meny times to com into the shop where I worked & as far as he could see me he would make towards me, I concluded from the akshons of the hors that he noad he had don rong in backing down the gutter & also that I was trying to better his painful condishon, &c, It was A qureosety & lafter with many in notesing him follow me & trying to gitt into the shop, The steps being rather high bafled him, but he stuck in his head & came as far as he could, (used) Many ~~is the~~ meny is the Merakelus & procedenshal accurences that I have witnesed in myself from an erly period of my life on down to the present day in which I now lives And this case that I have now related I consider the most Meraculos of any that I witnesed As I canot doubt the Meraculos power of God in this case any moor than I kan doubt my existens, I have said that I couldent discrib som of my feelings after my first thots, nether can I, & to be known by any one they must sens & feel as I did When we com to consider the distens I fell from the foreend of the wagon when the hind end fell, putting the wagon nerly in A perpendicular shape, & not spelling the haul kant be accounted for only in God's Meraculos power, some threw unbelief may say that the fright had som afect in this case, but the frite felt wose when I resind myself up into the hands & protecshon of the Lord, for I couldnot make any calkelashons in this case to better myself & as I was deprived of that, the Lord seen fer to calkelate for me, & he don it all up well & shod forth his holley & mighty power therin to thos that have eyes to see & thos who have eyes let them see & profit by all that pases & repases before them for this is the priveledge of all mankind. I have ofton thot much of thos Meracklus surcomstans & how it was that I fell so far & on the stons hard grown & the rock that my head was on & not feel it in any part of my bodey head or limbes, & from the posishon I found myself in I must ev turnd A summer set, or old fashon heals over head, But so it was & I can only say grate & ~~migt~~ mighty is the wisdom power & protecshon of God, where & when he is looked to & trusted in by unshaken faith [fear] & confidens, O, That ther was moer living faith in God & corresponding works, for our own gratest good, & also thos who com after us, is my fervent

desire, I am sorey ther is so littel
Faith in this Day of such A bundens of
light as ther is, & it is the affect of several
causes condemabel by Mothers gospel, & one
caus is, A Sperit of reasoning, shall I say
carnel resning, I dont see but I must
in obediens to my Faith, Speek & carnel
resning we all know, and must proseed
from A carnel mind as ther isnot any
other founton to send forth such an
devel curent as carnel reasning in
this case, & carnel resning is one among
the meny causes of deism & it is in realety
deisen & which leads to Atheisem eventuly if
ther isent A reformashon in sound thots &
sound reson, proseeding from A sound mind, folks becom deistacel from
difrent causes & difrent motuves, altho man
naturly is deistacle being carneley minded
which is enmety agens God & all goodnes, &
all unbelief in any of the gifts of God for
his peopel show out more or less A deistacel
sperit, & consequentlly A lack of the life &
resurection power of God in the soul, & when
ther is A lack of this all emportent maters
The meny surounding devel sperits
that is wating & woching A chans to enter
& ockepy the barent soil soon finds admitt
ons & entors & takes full posesion if

not cast out, Lomfana ft The Dekon Refroves mee
A surcomstans

accurd sumtim previous to hurting my knee, that I menshoned room ways back, I think may be interesting, The Decon that refrovd me for hurting my knee fell going over A fens & hurt his knee so badly as to be limping around for som weks. part of the time with two staves, & finished of with one & whils he was poring forth his refrof upon mee for my carlesnes in hurting myself his case came into my mind but I couldnot bring to mind how he came by the hurt & in the winding up of simply asked him how he hurt himself somtim ago when you ware limping around so long & the other deacon being present burst out into A long loud laugh, I was astonished at first, but

soon I took the hint, That mor
teffycashon that was entended for
me now rested upon him with
I supose an adishon, altho not entended
by me, but I thot it came about
rite, as I had about as much as I
felt abel to bear, knowing that
ther was no accsedents in Christ,
& this braut the case to a clos, with
an adishon of mortefycashon to myself
caused by the two edged sword given
me to cut & slay to hom as well as
abrod, & I have ofton thot that if som
of our Prechers had this sword they
woudent Prech so much as they
do, but not having the sword
that cuts at hoom, & loving to
Prech they make out somtims
to darken counsel insted of inlit
ning, & when any one gits to love
to Presh, it is high tim then

that they leave of Preching & turn
ther attenshon to somthing more
yousful & profatobel to ourselves
& others. In riting a history of my
singular life I feel to mix in som
of my experions & exersis of mind in
this day & Evning of my life, & has it
don in a meshure, I sepos som will
think rather too plain, but if I
hadent thot difrent I woudnot of
don as I have, & I think the state
& Standing of som among Gods Peopel in the
present day cauls forth plian
deling, Truth without any covering,
such as Jesus & Aaron taught while
on this Earth, & I believe if they
ware here now they woud speak
much plener than I do, But
I hear it said, that they woud have
athority to do so, but you have no
athority to speak as you do, & you

will have to answer for all this
ritting & plain speeking out of order
too, I am willing to answer to it
all, But I would wish to appere in
this case before emparshel
judges, The Elders & not privite members as all aut to be who judges
for the Lord & not themselves,
The tim was when all Gods peopel was
govrent by the Revelashon
of God & is now other then is no broken links in the church, but it is
difrent in this day, For many wants
to govrent them selves by the human wisdom,
& that is poor stuf to govron Gods
peopel which, if it was now
as in formar days gon by, that
we ware all govrent by devine revel-
ashon, & not our own wisdom it in meny cases would
supersed the nedsesity of such plan
deelling & in fact I then dare not
do as I am now doing, But A tar-
abel thing has taken pleas, in

this day meany has becom sick & the diseas has afected the whole body moer or less .. so that ther is a general disorder thruout the whole camp of Isrel, & a lementashon has gon forth but few has herd the sound therof nether felt the shock caused by the sickness & diseas of the boday, But when the Spirit of grandor & to be seen of man seses to be, then a new leaf will be turnd over where ther is holsom doctron taut & practised, This thing of wonting to be grand & to be seen of man in verious ways, is poor stuf among balivers, som of which is in dress to cover our filthy diseased bodeys, & grand buildings, Houses Barns & soforth, we wont the world to see that we are prospering, & that God has blest us with a general

prosparety in temporal things
as well as speritual things, But
let us dream out whot God thinks
of thos matters wherin selfinter-
est is the ruling prinsepel that
goverons us & not the Christ
speritt, Humility becoms the fol-
owers of Jesus & not pride, where
ther is pride ther is unsubdued
nator & whether it is in Houses, rugs
or whot not, pride is prid & then
the gospel plants will wither &
die, for lak of proper colteveshon,

Ther is one thing that I have over
looked of the Gratest enportens that I
feel now to notes, & that is, The order
established among God,s People for thor
proteeshon, & I sepos som will think
that I dont toe the mark in order as
I aught to do, by my maner of writing
as I do, But I,ll refer this moter

to my Elders, & so pass on my way & in the first plis, good holsom order to have its desired effect throuout the body, aught to origonate in the Head of the Body & so on down till it reches us the feet & loest members of the body, & also to have a good efect upon the whole body it aught to be well caried out by the heads of the body, where this is the case the good effects are seen & the oposit has the oposit effects & that also is seen & both are practist & followed in ther turn, & soon as it offers woud follow ther Leed if they woud go to the Devil, but that I will not do, I,ll follow them as they follow Christ & Mother, & if I am rong in that I dont no it, but right or rong it affords me pees of mind & gospel comfort, &c.

I am sorry to see so much disorder

in God's Hous as ther is in this day
& the Sperit & maner that meny
are growing up in, is, truly distresin
to good believors, but the fact is, They
dont wont the gospel, as selfindulgens
is ther element, who glory in ther
shame ther belley being ther God,
If we int faithful with our hands
in temporal maters we wont be faith
ful in speritual things if they ware
comited to our charge, & for our good, & so
it is in regard to the meny temporal blesing
set before us for our comfort & suport
thru life, That if we ant thankful
for thes temporal blesings we wont be
thankful for speritual blesings,
& an unthankful Soul is an unholy
soul & brings no blesing to themselfs,
nether to others but the oposet of that,
I see & sens so much disorder around
me daily that I hardly no where to

begin to speek consarning them, but I think when ther Elders is a frade to speek to them in a way of betering ther siticashon in feer of them going of that they are on the road that ~~to~~ leds to the world, & properly speking they are of the world & dont belong heer, I have no belief in any one making a good believer who maks a God of ther appetite & indulges themselves in a maner disgresing to human nator being below the level of the dumb best, & if sin in a child unconfest brings judgment upon a famley how much more so wher ther is such gross & henious crims comitted daly & never confest, But it may be said that they dont know ~~that~~ they are sining by Eating all they cram down, Then I think they ought

by som meens got to me that
they are ingureing ther helth & if
convicshon cant reach them, the
world will, But I must notes som
things mor plesent to dwell upon.

And I,ll relate som singular dreams
I had about others, And first, I dreamt
of seeing tow of the Canaan brethren eting
food out of A sarpent mouth, I thot I
seen A monstres larg snake in our
Ironing room with food in his mouth, &
I see the two Brethren go up to the
sarpent & put ther mouth clos up to his
mouth & take the food out of his mouth
with ther mouth & eate it up & swollow
it down I sepos, I wos surprised on seeing
such A singular case, & the impreshon
that followed & stuck by me wos, That
they woud go to the world if they dident repent soon, & as it came to pas one of them
repented, but the other went to the world,
H

Al The food they {Sarpents food} ware eting wos thus, they ware combind togather in ploting evel agenst the Elders & had don mischef & wos on a likly way to do moer, The other repented, but finly turnd of, The next I,ll notis wos a yong man, first name Paul, he came heer shortly after he landed from England, & wonted to unight, he nod nothing about work scersly, having went to school most part of his life, but wos anchous to larn to work & went at it & improve fast in doing what he seen other do, he wos a likly man & much notest, I took a liken to him, & he also took a likon to me & avry opertunity not infringing upon his work he woud com to where I wos to work, & our friendship & love increst, he wos considred about the best larnd man in the sosiety, I have ~~se~~ Seen the Brethron one in perticular take the Dictionary to find words for him

Paul enjoyed 2 dreams

to explen & it seemd as tho he had it all by hart as it was so said, our friendship incresst & in the hith of it I had the following dreem, I thot I seen all the Famely togather out in the road apusit the Old hous traveling togather towards the south, & I looked at them as we ware moving sloly along, but I dident see Paul in the compeny, & I looked for him all among the rest, but not to be seen, & I was so much trobled about him not being with us, & I looked evry way for him & finally notist the apperens of somebody A grate ways behind, & seen it was Paul, but coudent make out whether he was heding towards us or going bak from us but finally got to see that he was coming after us but so slow that it was A hard mater to tell whether ther was any hedway maid or not, & I thot my trobel increst somuch about Paul, & in this troblid state I awoke with A Strong empreshon that Paul woud go to the world, I was sorey but coudnot see any way to better his case, I then opent the dreem ~~matter~~ to the Elders with the empreshon that followed the dreem, but they said it coudnot be posabel that Paul woud go to the world, having good faith & somuch union as he has, that he has gathred moer union in the same lenth of time of any one he ever new of,

But my empreshon still grue stronger & I coud sens his situashon & discovred that Paul had soed som of the seeds of distrucshon. which woud ripen fast & bring forth Spiritual death, & it was that that physacal death folowed after he left as we never herd of him after he disapered, I think I never felt moer sorey for any one then him but coudnot better his case, the death worent was seeld & ther is no pardon given where it isnot wonted, at this tim he was to work at the Gardon hous with Brother, & we that was one now number two, for ther was A line drawen between us that coudnot be got over, altho he looked at me as if he wonted & expected somthing from me, I coudnot cut him of in my felings but new he woud soon cut himself of & never gather bak to wher he was, & soon he began to grow shie, & his looks words & acshons all corresponded with my impreshon, & as it agen came to pas, I had another singular dreem soom nights after (that was soon verifyed in his distrucshon, as follows, I thot I was out about the barn yard & seen A mad boole that acted as if he woud tare brake & kill all before him I seen the Elders in my dreem but dont remember meny perticulars further than protecting them from the mad acting bull, as I had no fears of him hurting me, altho he caused tarow to thos who seen him, — And the next day after, I was to work in the B.S. Shop, & the 2nd Elder come runing & hollowing to me to com quick up to the gardenhous Paul was crazy & acted as if he woud kill, Brother, he looked as if he was skered most out of his senses, I went ther & shureenuf he did act crazy or mad, like the bull I seen the night before in my dreem he was yeling loud enuf to be herd half a mil of, but as soon as he seen me he muckled down & hollowed out O rached man that I am, who will deliver me from this body of sin & death & he cryed like a child, & said, I have faith but am not willing to obay it, but I'll krush it under my feet, he now reses in his feelings agenst his faith

& comensed using rouf language but not so bad as before I came as he seemed to fear me somewhat, I then spoke to him in a calm & gentel manner requesting better behavour of him so well a bred man as he was, which he complyd with, Then he went into the first manner he acted in seeing me & kept that again some time, & lamented much that he was so unluckey as to git faith in this work, & then he comenst again to crush his faith as he called it, under his feet, & he continued on some time repenting if it can be called repentens & then turn round to the opeset extreem & in this way he continued untill he left some time in the night, he told us he had maed up his mind to go to the world, but couldnot git away on account of his faith, & that he had then concluded to go down in the seller & drink of the strong sider then & make himself drunk then he thot he coud git away, & he did so, & this caused him to act as he did, Thus ends the dolful history of soom part of Pauls life among Believers, & I think it may be interesting & profotobel to soom I hop it may, This sider drenking as it was practest when I first came her, I all ways felt Indignashon in my soul agenst it, I have seen soom heer so drunk that they coudent speak plen anuf to be understand skersly, & they stagerd so that the road was scarsly wide anuf to hold them as they had bisnes at both sids of the road, & they ware so cras & contrarey that no one coud ples them, & we woud almost conclude that ther sevel sperit & exampel had soom influens upon the Turkes as they also got drunk & faut among themselves, avry chans they had they woud drenk sidor & eate of the pumes soom of Which had a goodel of sidor in, & when they got pute well coand towards evening they woud make of for hom fighting by the way & when on thar rust or sleping ples they generly had a fighting skresp, & the old gabler, tom turke being master woud roust the others from ther pleses, But by morning they had becom sober pesabel & quiet. but night brout on the sem worspake, & so it sontinued as long as the sider bisnes went on & som tim after as they had the pumes to draw bak upon, &c,

My mind has ofton been drawen towards the difrent fameles of Believers, not working for evil but good, & one of them

has ofton drawd my attenshon, of which I had the following dream, I thot I found myself at this famely & looked around to see the brethren & found them doing somthing in a lot neer the hous but cudnot deside whot, & I drove up close to them as I wonted to no oll who was ther & whot they ware about, & I finally seen the Elder Brother atited off & soom ahead of the rest who apered to be heading south, & I had som conversetion with him & med free to ask whot he was doing heer for I hadent as yet found out, & he told me they ware working at the corn heer, why, I says corn among the weeds

to him I cant see any corn skersly, heer,
only weeds that I thot was very high &
rank, & told him I thot it woudnot pay
the labour, & he told me it was thot best to
cultivat & dres out the corn, I thot we had
much conversation about this corn which I
thot was stunted by the weeds that was tawl
& rank, & meny of which was going to seed
before the usuel tim, as the corn, when I
came to examen it wasent mour then as
long as my hand the best of it & the great-
er part not that, & much mising too,
But I thot I loved the Elder Brother much,
& wonted to manefest my love by good
works, & I fell in with him & helpt
all I was abel, & I thot he loved me &
we weare united togather as one hart & seported
a good Gospel union, & took much com-
fort in serch of the corn among the weeds
& dresing it,* but I thot ther was discureging
feelings with me as ever being paid for
our labours & it seem'd to me what we had
don dident show much of any emprovment
to the corn, & the weeds about the sem we
found them, that the corn dresing dident
demminish the weeds nether emprove the

Colon, & my discureged feelings woud of over com me so that I woud of seest my labours had it not ben for the good feelings I realizd by lending a helping hand & shoing a willingnes to better if posabel the perishing Corn, — & so it come to pas in the hite of my labour of mind & Corn dresing I awoke with the sem sens & feelings which caused me to make som applicashons to-wards an explenashon of said dream as I that it had a mening, & I also that I seen what the mening was, I have noted that Famely in prosparety both of speritual & tempord maters & I noted them in a Decline of both, but moer espeshly in the speritual part, of which it has been said that they ware a weak peerse famely remindig me of the ~~poor~~ perishing Corn I seen in the dream related, & that the weeds had chocked &c distroyd much of the corn, & was in a likley way to do a vast deal moer harm if ther isent soon a stop to the sevel curent & espeshly to the sevel fountan that sends forth this curent, of which I can see no prospect at present,

Gods peopel has to com to that suffring state never witnesed before, to bring them to a willingnes to let go & giv up ther gratest Enemey, self, That in bringing to mind the good & evil acshons of man you ~~wil~~ will find self at the botum & acts as a starting point, & we may say moves all the moshenery, Except a man denys himself, And except he forsakes all he has, What pleiner can any thing be to thos who wonts to do God's will & not ther own carnel selfish will, And the foloing is equally as plen, He canot be my disipel, and if we are'nt the follower of Jesus we must be the followars of an opeset & we,ll caul him the devil, & I feer he has got som of his followars among us, & is in a likley way to have moer, For he that gathreth not with me skatereth Said Jesus whom we profes to follow, & do I live half the pure sinless life that Jesus & Mann lived, I also notest this. Famely, being as much in the praktes of Hiring in the World among them as any of the other pameles, & the big weeds I seen among the corn was the world that was braut in among them & soon took deep rute in the rich fat soil &

braut forth frute in abundens of ther own nator which choked & pishend the corn I seen in the dreem, which wos the Brethoron who had drank in ther Pishon which woundnot digest in A gospel stomac the consequens of which wos A general derengement of the whole sistom & body from head to foot, & the corn comenst dwingling away & still becoming moer & more puney & death like to the present day of which you may open your Spiritual Eyes & behold & see what is going on, & also britin all your mental fakulties & understand the sins of the tims & sleep not moer in the day which has becom night to meny who has fallen asleep. I wont moer Gospel love in the evning of eny day, in this buteful world, altho much deranged by sin, Love worketh good & no sevel when it is in operashon, & if we loved oneanother moer, & self less, it woud work out much sevel among us, & lay A foundashon safe to build upon, ye aut to love oneanother even as I have loved you & grater love hath no men

men then to lay down his life for his friend,
& ye aut to ley down your lifes for one another
even as I have laid down my life for you,
Then your sorow & trobel would be my sorow &
trables, & your pees & comfort would be my pees & com
fort, — A very interesting mater I feel to notes
som more, that is, Ther conot be much of any
spiritual reformashon among us untill thar
is A physical reformashon, The sens
has got too much fixt upon eting that
which is plesing to the test without any
thot whether orno it is good for helth of the
body & mind, This I consider A very asensed
matter for gods peopel as we conot bring an
exceptabel ofring to god with A body defild —
with diseas caused by eting unhelthey foods
& also too much of that which is helthy if
the amount be sequal to the demands of
nator, But I think I heer it said, It isent
what we eate defils us, &c, I think thos
distetute of faith in this importent mater
& day we live in aut to wake up & see
themselves, for I know, that this is one of the
stumbling blocks that has to be put out
of the way, before ther is A spiritual refor
mashon among Gods peopel, see how much
labour & toyl of both body & mind is dayle

expended in prepering somthing good so could to eat when at the sem tim & much inperiour so cauld preparashon of food might prove mor helthy, see how long the anshents lived & new nothing skersly about sicknes diseas or pain, & see also how simpel ther diet was, & in case any one got any kind of bodely derengment, they ware soon questoned how they came by it, Was it you or your Perents that has sined seeing this evel has com upon us, The case was inquired into & the evel put away, see the grate contrast between them & us altho mor purety required in this day then in that day yet we faul much behind them, the anshent Jues, Read som of the meny accounts given of them, & you will be astonished with the comfort they took in ther plen simpel fear, & the best of all was free from all kinds of diseases & pain which never was entended to be so in the first creashon of man that wee have any account of, nether would of ben had man ben as interested to stude & larn nators laws as they ware to study & larn the way that brings the gratest amount of selfindulgens in Eating, O that Man

woud open his sperutual eyes & see that
he is his own & gratest enemy by selfindulgey
of any kind & espeshly in making himself
sick & diseased by eting, this dont look
like presenting our bodies a living sacrefis
holly excepabel unto God which is our
resonabel sarves, and dos good sens teach
any one in this day [de] that a diseased body
caused by selfindulgens in eting is a sutabel
tempel for the holey gost to dwell in,
know ye not that you are the tempel of
God & that the sperit of God dwellith in you,
and if any man defile the tempel of God
him shell God distroy for the tempel of God
is holly which tempel ye are, Thes are
plen seings & esey to be understood if our
element is in good & not evel, soom
may obgect to this, as heving any alushon
to eting, but it has alushon to avory thing
that defils the tempel of god which we
are in obediens to the faith of the
gospel, & if we defile gods tempel so that
it becoms so much poluted that the good
sperit canot dwell therin then I think
we are on seaf ground to conclude that
evel sperits will enter & take posesion

of ~~sed tempel~~
ing that which brings the gratest
of polushon to Gods tempel is the mo
henious & sinfull, then let us see if
sining agenst the tempel by glutony
desent bring the gratest amount of sin.
It may also be said (sed) that the wo
of the flesh is the gratist sin & the
most henious in the sight of God.
Granted, But what is glutony but the
flesh or the first ripe fruit the sevet
tree bers next to the flesh.— I have
said considerable about physical transgressi
& improvements, & perhaps soom may think
anuf, But it is A case I consider of grate
importens & aught to interest meny in this
day who has transgrest Natures laws, as I have,
& dont we all see that A reformashon
with us dont stop heer, but reches meny
around us & also thos that coms after us,
espeshly the youth who looks to us I fear
meny times for better exampels than they
see in us, good exampels has A powerfull influence
espeshly upon the young & tender minds, & aught
to be brout hoom to ourselves. I often feel
to admonish myself for not being as exemplary as
meny cases cout for, & the operset of A good, has the op-
esit effect,

Beginning of the life of James Wilson Senior.

Many have undertaken and written many things consarning themselves & others of much value & as my mind has been veriusly ~~and singuarly~~ exersised threw life ~~commensing~~ from at an early period and so on down to the present day. with many singular sircomstanses & providenshal occurences which I think may be notest in a maner interestting and also profatobel, espeshly in behalf of the young, & rising generashon who demands the notice & serious care atenshon of thos moer advanst in yers & experions (in many emportent matters that may be profatobel if properly aplyed. I therfore feel to persue A simmeular cours, ~~But~~ I dont feel much inclind to reach after sistematic order if I wos capabel of doing so, But to be profatobel is the inmost brethings & desire of my mind, and the soul intenshon of seting fourth an outline of my life & experiens in conexion with many others, ~~&c.~~ When I look back to my youthfull days & ~~vue~~ review my life ~~on~~ down to the present day, sensing & realising the meny provedenseial ~~occurences~~ favors ~~that fell~~ extended to ~~to my lote to witnes in~~ myself & others I am led in ~~humuleashon~~ contrition to humbell myself to the dust I walk upon, giving all the honer & prase to god ~~for~~ notesing ~~poor~~ fallen man as he dos, in mercy & in wisdom directing them for their own ~~&~~ grater good, But allas how few ther ~~is~~ are in the world who turns ther minds & attenshon to the inword moneter to gather an understanding of whot is going on ther, for heer is the first place for all souls to be attracted to; This is the starting point towards the gospell, However meny milyons thrue out the world who dont believe in any other guide out of sin & into hollines, but the dead letter,

It has ben my belief from the first, or nerly so, of my experiens & exersise of mind after religon on down to the present day, Why whot grounds has any one to suport or rest A belief in god Christ & the scripturs upon, If they had no revelashon from god to their own souls, to enliten ther mind & britten ther understanding in, ~~or towards~~

Hevenly & devine matters seeing that poor fallen man is nerly all natural having tittel or nothing in passeshon of a spiritual nator to direct them towards ther gratist good salvashon from sin, his all if he gains it, & if he mises of getting it his gratist loss, & were wos it not for the revelashon of god to man, he never would imbrace the gospel, a work so op~~ist~~pose to a carnel fallen nator, That ther wod not be any thing to awake~~n~~ him ~~up from~~ out of his death sleep to a sens of his los by ~~& in~~ nator, which comenst with ~~him when~~ life, or his natural existens comenst ~~with him~~. & has bin acumelating evil with to ~~him~~ thru life, But why tel of things wee all know, let us have somthing interesting ~~wee dont no~~ that we know will be profatabil to us, That is what I am now coming to, After som introductory ~~preperatory~~ observashons that draws my attenshon somwhot, When I first set out to confes my sin,s I wos led & goverent somwhot by ~~certain~~ [illegible] outward surcomstanses to be as sistemateal as posabel, & in persuing that cours I didnot sucseed acording to my wish,es, for my gratist sin,s were crouded ~~to be~~ out at first, & on holding them bak untill ther turn come ~~in place~~, I lost in A mesure, ~~lost~~ the gift, & I had to labour to preper myself anew for the work I had comenst in, so I concluded to let them out as they come along to me grate or smaul first or last, & in that I prospered, And this is the maner I feel to persue in writting A historey of my life & experians both in spiritual & physical maters

For they if properly regulated ~~the~~ they together, & if ther is A failure in ether part it afects the other mor or less according to the nator & amount of that failure, or transgreson,

This I speak from experions the same that I intend all my statements hear to be, I have had much experiens thrue life in Physocal maters as well as Speritual, being A transgreser in both at A very erly pereod of my life, This brings me to, or nearly about the first & Serious transgreson of sining agenst gods Tabernicel, my own body, altho ignorently doing It defiled the intended ~~the~~ place for the good Sperit to dwel in & afterwords braut mee to super the painful penetty of sining agenst my own body, & if this isn't coming neerunto sining agenst the Holegost I wish sombody woud tell mee what is ~~super~~ more so for if wee sin agenst the house ~~sertonly~~ wee certainly sin agenst the occupant; thereuv; The case with mee was thus, I was braut up & acustomed to much ~~two~~ too high living. both in quolity & quontety; & lived two fast to suport that uninterupted harmony of soul & body, designed by God in nator to be united to the speritual part, & so braut on physacel diseas of verious kinds which followed me thru life for meny yers until I had larnd by painful experiens that the way of the transgreser is a hard & soroful way to persue; & in labouring much to find out the caus of my diseses & sufring ~~which~~ it finally ~~was~~ unfolded to my understanding so plain that ther was no douts left me to hang to, & still indulg the depraved appetite as I had so long done, & on finding out the true caus of my trobels & also after much Sufring I was led to see the neverfailing remede, — This brings to mind A Saying of an old Indian, "When anything is bent two much one way, you got to bend him two much tother way to git him strait," So as I had lived two fast I have to live two Slow now to git as near rite agen, as ~~far as~~ naton woud admit of, or more plainer still, I had transgrest the intended laws of naton in Eating two much unhelthy food & also two much of that which is helthy if the qualities ~~quantity~~ be rite, The way I got into this trobel was, I took A noshon to larn the Smith trade, & ~~on~~ soon after comensing I

~~soon ofter~~ discoverd A grate change of food both in quotety & quontety, & also in prepering it with litel or no regard to cleanlines which caused me ofton to leave the tabel without eating scarcely any thing ~~scarsely~~ & waiting til the next meale. hard ~~&~~ work & groing fast braut me to look like A skileton as some folk told me; for meny took notis of me & asked the reson; but I was unweiling to make my case known ~~nown~~ to anyone til finally my folks found it out & came to take me away, but the ~~boces~~ boss didnot wont me to leave him & promest hartelly to better my situashon, & it was better after for A short time. But the woman was A deirty lazey creture & so much neglected her businis

& had I not adopted another plan I coudnot have ~~too~~ stood it, I had my washing & mending at home ~~&~~ where I went avry saturday evning & taried until monday mornin, & in the week when I got too hardrun for sutibel boggy ~~timber~~ I went hoom & fild up, & heer was another grate eval, A part of ~~my~~ tim most starved to death & going hoom & eating without any discretion crouding nator beyont what could be boren without A serious failure & which did follow & caused mee many tedious yers of sufring both of body & mind until I overcame it in A grate mesure, so as to be comfortable, & what many would call well, enjoying to all outward apperens good sound health, Heer was about the first of my comensing to live rite both in quolety & quontity of my food, [redacted] forty yers sins, which brout about a grate chenge with me for the better, altho. I sufred much by making two sudenty so grate a change, I quit the yous of meat butter & spices alltogather & lived upon vegatabels with corn bran bred, which was the hevear part of my living, But ~~that~~ the vally forge comunety operated much agenst me, both in body & mind, getting much involved in bisnes for others with my own, & the trobel of mind that allways followed me maor or less according to surcomstanses, & being ofton from hoom & having to live as I found it, braut back upon me my farmor debilety with an adishon of other infurmetys which caused mee much ~~laborious~~ hard labour & sufring both in body & mind before I got relest therfrom so as to be comfortable, [Along about this time ther was meny interesting surcomistanses come to pass which I will notis heerafter, I have got along so far ahed of meny interesting maters I feel to notis, & I will commens with the Friends, Quakers, with whom I felt, in some things, moar union than with any other sect ther, & in sumthings, & som & in others not, & I was considered by meny, a Quaker, but I was only one in prinsepel, & that was with the Anchent Friends before they fell from ther upright state & standing into the sperit of the world, they profest much union & cristian fellowship to me, & ofton ~~solicited~~ requested me to reed ther books & tend meetings with them, I did red & ocashenly went to ther Meetings when ther was A public Frend so called cauld, to b ther & with som of whom I felt much union in ther Speeking, both Men & Woman Much of ther Preching reminded me uv the Lementashons of the Profet Jeremia, They lemented much the falling away of the Friends from that life light & liberty in the gospel of Christ wherin they formely stud upright acording to ther light, & prospered in speritual maters as well as temporal, But having bakslidden & got into the sperit of this world wee have becom A ded peopell having no relish for godlines, &c, &c, Ther was A famly of quakers neer naibours to me of high standing among them, The old man & Woman being Elders of ther

Meeting & was remarkabel kind & cliver to me, The old man ofton spoke to mee in a way of admonishing me for being so esay with the folks teling me I must ~~must~~ not be so, but hold my own with them, & by listoning to him & taking his advice I got into trobel with som of them, one case I,ll menshon, I had coolwood of a man delivered for so-much a cord, The quaker says to me, well James thee has been gitting cool wood, how much do they bring at a load, They caul it a cord & a half, And what dos thee caul it, dontons it looks rather skont, Well thee must cord up one load, I beleive it wont hold out, I woud rather not, I am afrade of gitting into trobel, but he stuk & hung to me until I put up one load & soon the man come & seeing

his wood corded up looked astonished,
& turning to me he looked to be
disapointed in me & much hurt
with me in doing so, & as he had
allways took my word he thot I
altht to ev taken his word, & he says
to me why, what have you ben doing
heer, well I wonted to see how much
was in A load, and what is it, A cord
& A quorter, This seemed to rais his
grit & he let out corresponding words,
I kept myself midlen cool but
said that which dident better the
case much & he went of hoom
much displesed & hurt in his
fellings, & this case boar on my
mind until I was so tormented
& trobeld that I could skersly eat or
sleep & being unwell before this
& much pained & distrest in mind
& this was like pilling wood on A

burning fiar & I became so sick & tuckerd out that I had to go to bed & had much labour of mind to find out what was best to be don in this case, But coudnot see any way only to send for him to com I wonted to see him, And he was on soon, & I give up in my sens & feellings to act according to my best judgment that corresponded with my best feelings, & I made to him, as onest a confishon as I noed how, That I had ronged him & was sorey for it & asked to take it back, Why he says you havenot ronged me but it is me that has ronged you, & heer it was all made rite & allways remaind so, But I made up my mind not to follow my old quaker frends advice neither any one els in such cases, & I have allways found, all

all thrue life, that I was under moor blesing & had grater protecshon when I followed the cours I that the most rite, & that led me to avoid all deficuties even if I did sufer in any temporal maters by loses thrue others disonesty, & this upright prinsepel of truth & onesty which the savour taut & dayle practest afforded me som pees of mind & a porshen of comfort when I caried it out in a true prinsepel & coresponding works, But it was only momentlery & ~~soon~~ lost sight of, by the crouding into my mind, the old diseas of sin that origenated & braut to us by old Mother Eve & I supos som woud say old Adam had a Share in this trabel, ~~also~~, He had, ~~but Eve led him~~ the old Deuns, well now well, turns bak to the old quaker Elder, & the rest, as they must know how I felt towards inclining my cours moer with them, & kept prying into this matter until I thout it about time to still ther uneseness ~~in that matter~~, & shorten any further trobel on ether side, so I let out the cate, & ~~she~~ it caut the rat, & then, ther was hard chuing going on till it was all put down by somthing better as we, shall see shortly. | I had planly seen & evedently sensed the state & standing of the anchent Frends ockepyed & also what they ware now, & this was planly laid before them, I balove in A conciencius maner, but they woudnt racove the truth from me & turnd ther felings ayenst me, & didnot stop at that but tryed much to turn many others agenst me & I had now to bear A difrent ceracter, before this took place I was too easy with the folks & didnot charg them anuf for the work I don for them, & now I charged too much & was an extorshenor & A long string of averything bad, almost that could be said agenst me, But as it hapent they related thes maters to soom of the rong wons who didnot baleve them & told me all whot was said, But ~~I was~~ Sto~~[illegible]~~ationery in my feelings; were unmoved & all that was said for or agenst ~~me~~ made litel or no empreshon on my mind, but looking over much that hapent ~~along~~ about this time, It came to pas that Elias Hicks came into this neiborhood, & Preched the

very sem doctron I had given
them only plainer & moer of it
but he being A popular Precher
& very influenshal they fell in
with him & became zelious
Hikites, But this I didnot no un
til som tim after having moved
out of that nebourhod & as it
came to pas, I hapent bak ther
agen & as I was about pasing by
ther Metin hous I discoverd ther was
metin & I turnd in to sit A short
spel with them, never thinkin of
my old quaker Eldr, & after I set
A short tim, I felt the sperit
move me as they kaul it, & I
ros & Spok my faith & felings on
som points puty plen & then
set down, soon the metin was
out & they all woked out & then
comenst shaken hands, & I

baler I wos about the first won
that my old Frend Shuck hands
with & I wos astonished not thinkin
of him I think; til I Seen him, & he says
to me after som words of gladnes
to see me & frendship, James
thee has tended meeting today with
us & I am glad to see thee & much
plesed with what thee has spoken
& would be glad to have thee com
& tend meeting with us as ofton
as thee kan make it convenent &
to Speek what thee feels to, I also
had meny frendly invetishons
to caul at his hous as ofton as I could
mek it suit, & had worm selisiting
to caul & take diner & stay over
night now & any time thee kan,
will always make thee welcom,
But my bisnes cauld me another
way, so wee parted, Another

simular case landed me into A quaker meting in A strange ples & no aquentences, being tyred it wos A good chans to kil two burds with one ston & so I sot with them in silens thru the meting then out doers & hand shaking, & they must all shate the strengers hand, Then comenst talk & much inquiry, Whot is thy name, J. W. wher dos thee live, such A ples, Whot Meting dos thee be,long to, not any, Why dont thee belong to Frends meting, I dont, Why, ent thee A frend ye I am A frend to all that is good, But dont thee belong to the frends, I dont, well whot is thee, & before I had time to tel whot I was ther was another question asked me & another brok in upon me if I mistake not, then another saying to me, Why thee looks & acts like A frend & wee wood like to no whot thee is, is thee A Methedest,- no, is thee A Babtist no Well whot is thee then, I dont belong to any Sect, Whot, dos thee not belong to any Religous sosiety, I dont belong to any sect or party, ah, That,s not rit, Thee aut to belong to A religous sosiety, & Espeshly the frends, for they are the most rite of any, Well I beleave the frends was the myest rite in George Foxe,s day of any, But they are A very difrent peopel now, They have baksliden from that upritnes of true prinsepel wherin they then stud & ther life & daly conduct shoed them to be in the true light that you tolk so much about now but dosnot praktes or patron after the first frends but after the sporit of this world & altho ther never has arisen A peopel or sosiety sins the days of Christ & his tru folowars that came so ni the *primetiv cristians* as the Frends, But they have fallen like all other men med Sects, & ther fal is grater then eny other sect that has risen or any other peopel that has ben gathred, tho not by that wisdom that cometh down from the true fountan of light, but gathred in mans wisdom into A secterian party like all others & is now equally as corupt in meny respects, & altho the frends was far ahed of any other sect in the world in Foxses day but now they arenot any better in truth & onisty, &c, &c, They had ✗

much to say, but nothing to the
point & I didnot like to interupt
them & when the way opent for
me, I spok plen & midlen lenthy
for it was esay to speek my faith
felings & experiens in this matter
that I had so long A driling in,
& the old Elder of the Meeting as I
understed it, says to me A.h, Thee
looks two much on the dark side
of things, - Look on what side I will
I can see nothing but darknes,
& as the difrent sects make religon
to consist in emty forms, The frends
no form has became A form &
about the worst of forms; (A.h thee
is deseved, thee is in A grat eror
consorning religon in the world
& espeshly the frends, G. Fox was
in the faith & had the true light
& wee hold to the same faith Fed, - so says

the catholicks, wee are the mother
church, & the Jews tole the savour
that Abreham was ther Father, & hen they nistes &c
if wee ware to baleve whot each
one says of themselves wee woud
b,leve they ware all rite, & on the
other hand, if wee b,leve whot
each one says agenst ech other
wee woud b,lev all ware rong.
& it is my unshaken b,lef that
all the profesers of religon are
rong & none rite, only thos that
lives the pure selfdenyin life that
Jesus Christ lived, & thes are the
wons that I have ben in sarch of
for meny yers, but havenot found
them as yet, But I think god
has A peopel somwher but where
I donot no, but I hop I will find
them somday. & if I do thos are
the peopel that I,ll unite with

& no others for I am sick & tyred of this outsid religon that makes peopel that embreses it nobetter but wors in A general way, Ther was much maer sed on both sides, but this last about finished of with thes Frends, ther, & the looks & behavour towards me was an evedens they ware much put out with me, but I coudnot help that, I felt ~~pees~~ free of mind & no condemnecon in all I said, & I Stered my cours homwards, lementing as I went, on the dark state the professers of religon was in & that they ware no better than thos who profest no religon atawl, & heer was agen, an increys of much of my former trobels of sin & A simful nator in myself & when I became so burdent &

& distrist in my mind that I didnot no what to do with myself I then generly turnd my atenshon to the profesers of religon, But wher shal I look now, seeing that I have ben among them all far & near or the most of them, & canot find any whom I have the lest shadow of confidens in, as being o,ned & excepted of god as his peopel, & that they all ware distetute of tru onesty in comon deling with ther fellow man & so much so that they woud take the advantedge ~~in~~ at avrey opertunety & woud also seek an opertunety for betering themselves if others should be worsted therby, that give littel or no concarn to them, as self aggrandizment was ther sol object, I have ben much ronged out of my just rits & generly by profesers of religon, O How I lemented the situashon of Mankind, along about this times & moer espeshly as the profesers of religon, & to ther shame & disgrace I must say I always found moer tru onesty with thos who med no profeshon whotever of religon & even the Deist,s was far ahed of them in onest d,ling, careing it out in praktes, This brings to mind A case worthy, as I think, of our notis, heer, When my mind became deeply exersised about religon & my state & standing in that respect, I couldnot consientiously train, to larn that blak & one of the devels arts, & paid my fine untill I became so burdont with giving my labours towards seportin that wiked praktes. & so declind payin the fines any moer, But when the religous profesers came after ther Lawful demands, as they calld it, they woudnot leve me nor any one els however concious enti in the ~~kes~~ case, till they had the mony or property, (which they prefered, becaus if ther was any over paying the fine it fell into ther pokits, & they weare suar to have enuf to defray ther ~~un~~-nesesery expenses & all over was clear gain to them, & so it went until A Deast was put in that ples to colect said fines, & he came to me & demanded the fine the sem as the others, & I told him I coudnot pay that demand, Why not he says to me, Well Ill tell you David my resons, I dont baleve in wor on any ocashon, for I dont think it rite to take life unles I can give it back agen ain, & to pay mony to suport such A wicket & unjust law I canot in conscience do so, He than says to me, Is that

your belif James, | it is my
belief & consientious fellings,
well you have as good rite to ingoy
your appinyon & belief as any man,
& I shant disturb or medel with your
just rites, & Ill giv up my athor
ety to squar Robeson where I got it,
will ther be any further trobel in
this kes, Not with me, Ill never
make you any further trobel on
that grounds, & he was as good as
his word, Now Heer was A deast
& much dispysd & slanderd by the
scribes & pharisees that sit in
Moses,es seet or decendents of that wiked
tribe ~~&~~ but excuding them in counterfiting
true religon, / Along about this time,
I was about overstoct with religous
sickness that offected both soul &
boday, I meen the old complant,
But bing also overstoct with work,

presing to be don & I stuck too it
& heeted my iron & hammerd away
the best I could, & Praying & reding
the scripturs avery opertunety,
much of which I had by hart, until
it come to pas, that, ther was A yerly
Metting in the nebourhood & At the
ples where my good Mother ust
to take me to git good when I was
A littel nose boy, but most allways
obedient to her as I thot Shee was
rite, Heer I had much resoning
over in my mind, & labour to ~~kno~~
know whot was best to do in this
case, whether to tend all the metting
part of it or none ataul, But I
finally concluded to tend part of
it, enehow one day, so I was of for
the metting on Fryda, rite outt of the
blaksmith shop, didont waitt to
wash up nether dres up, for

~~for~~ ~~for~~ I dident care much how
I looked as I fett along about this
time that I wosent fitt for the land
nether the dunghill, & I thaut
if I could find Salvashon from sin
I would give all I had in this world
& mor too, if such A thing coud be,
I new, or had soom faint understan-
ing, If I ever found the rite & own-
ly one way of god for Mans redem-
shon from sin & A sinful nator I
must give up all, The scripturs
told me this, & I balevd them & I see
now that the revelashon of god told
me that, then; But I was overshadowed
with A dark cloud, & now & then A
smawl glimering of light ~~of light~~
as it ware appered to my viu & under
standing But we musent forgit the
big Meeting. (Big with Priests)
When I got ther the first one I

I met was A young Prest or nerly
so, as I thot, & it came out so, & I
selutad him as I had don the Prest
before this time but möer so often a little, as you
will see when wee com therto, - so wee
soon got into conversation & he being red-
hot in ther good caus, & rather skort
of wisdom & good understanding for he
flue into A pashon, & cauld me A lyar,
with many other bad names which
I dont rekalect aver to be cauld
before, and I thaut to myself if
I was afiting man it posabelly
might be to your advantedge to
spank your bottom pretty well as
Mothers do ther children somtimes
when they are not,e, But I kept as
cool as A cookermor Cucumber & tryed to reson
maters with him, but no us, I
had sullied his dignety & my crime
was A henious one, so I let on to

him the ~~plain~~ onest truth, & he was off from me as tho I wos his gratist enemy, & as he past off from me I says to him I beleve you will be sorey yet for your uncristion language & conduct to me & so it came to pas as wee will shortly see, He looked as if he wos fritent most out of his senses, So I past threw the gate & into the larg grave yard, much covred over with butefull tumstons fild up putty well with the Prests & grategrandees, the poorer clas had to sit on the ground or stand up tyred or not, So I, moved up towards the main body (as I thot,) of the Prests, & they as I thot had som thing now to look at with wonder A Man comin, to ther meting in every day clothing & rather of an inferiour quallety two, but when they saw me draw up clos to them, & after pasing words of complements, they meid room for me to sit down, so I did site in the midst of them, but shortly before this I herd A wisper, He is crasey, & that word was over several times without any contredikshon until we got pretty well engageid in talking with som argements, and then I herd it said in A lo tone of vois or loud wisper, He isent craisey, he dont speek nether act like A crazy man, But ther was many eyes upon me & meny ears open to heer what was said, As it hapent to be in A time of intermishon & meny gathred round to heer & see what was going on, & as it hapent I had som aquentens with the hed won of thos

Presbetery as they caul'd it, & also many others both Prests & comon folks & being in the Nebourhood where I was. ras.d & well aqueunted, & reported A good carector in truth & onesty which aforded me considerable foothott, yet the stat of my mind caused me to feel very humbel & also to act out my feelings in the ~~appearings of~~ humility, This I sepose had som influens with the better part of them, & som of them treted me with som respect & talked ~~kind~~ Somwhat friendly, & if I put any scriptur questons to them & they semd rather pusels to ans,er they dident seem to fly into A pashon about it like the first young prest I came in contact with but turnd it of & interduest somthing els to talk about, whils others woud look kros at me & if I put sumthing to them they seemd to snuf at it & opered to dispyes me, but I dident mind that. The old Bos was very clever to me & I thot that helpt som of the rest to incline that way. But still when he became poseld to ans,er me, & found himself hedged up on all sides he would turn round to som of the other Prests & comens converseshon with them giving me an opertunety to fawl in with others, & so it went until time for devine sarverses as they caul it, to comens, and that I tended with the rest, & got to understand mour about my first young Prest, who was to b ordaind, or finished of for the ministry on the morrow. That I will see if nothing coms in the way, as I thot to misilf, (As I never seen the like, But whils conversing wid them I had to wonder to mysilf, for I was astonished at ther ignorens, noing so litel of Speritual maters & c I thot to myself, Shurly thes Prests are nobetter than the scribes & Pharesees in the days of Christ, as my thots run into this mater & meny other kes,es in relashon to the present surcomstans, Heer I am A poor good fornothing worthless creture not worthy the notis of, nether god nor man, and very ignorent too, & as I thot one of the gratest among siners, & heer is A larg number of high larnd men & profest Prechers of the gospel of Christs, yet they seem in A meshure no moar to me than scool Children & as I could (ksed) see (c) no posobilety of betering mi miserable condishon in talking with thes ignorent men, & having the resutt of ther Preching plenly reveld to my understanding

I began to grow zelious & feling as I now understand it, the Indignashon of God in my soul agenst such preching as thes men offer in the name ~~nem~~ of God, (In the nem of the devil sounds moer like truth) & I got agen so fild up that I had no room ~~[illegible]~~ to hold any ~~me~~ moer & had to let out of the [illegible] truth upon them in plen terms, which caused them to look & stare at me as if they were skerd about as much as any young Prest I have told of, but they had litel or nothing scarsly to say in thir own defens, But I dident let out all I had, I resarvd som for another time, And the Devine sarvises comenst & went thrue with a very santemonious aperence I must confess, But O the darknes, the ignorens & superstishon, Blind leders of the blind, Preching to ples the peopel (pepel) so that they may git A good fat living of them, &c, &c,

But we,ll have to leep over many queareous, & (with som) interesting maters at present, so the Meting was dismist, & after som plain talk I went hoom, & returnd on saturday to see C the laying leing on of the hands, of the Prists on the young man, & I witnesed the queareous performences, & all topt of with larg long sol,em looking fises & A larg porshon of sant emoniesnes, & they who didant wont to no better woud take it all for the true & genuine coin, | I also witnesed the operashon of eating bread & drenking wine, cauld the hol,e sakrement, whorby the body of Christ was eaten & his blood drank, But I didndt beleve it, | shall we,ll have agan to pas over

many gorgeous & interestin
things perhaps som of them may
yet be notist, - so I went hom
agen, & back agen, in good seson
sabbeth morning..to heer the young
Prest prech his first sarmon after
he was manufactort & finished
of in full preperashon for all the
Devine sarveses that God may caul
him to, with Preching the Gospel
to A lost world, & wee may venter
to say, Lost Prests too, for they are
nobetter then the lost world being
of the world themselvs, Full of lust
& pride, & as I thot, A stink in the
Nostrels of Almite God & Christians
too, if ther was any, A query that ocepyd
my mind som times, But as I
had got it fixt midlen well in my
mind that God had A peopel som-
whare & which afforded me soom time

A smawl porshon of comfort with som other things that enclind ouer to poor distrest ~~him~~ me, ~~one~~ will 9.th notes, one I ofton had much & deep resoning with myself whether I ever had don A good deed all thrue my life & I couldnot make out any; O how miserabel I felt along about this time about, or almost in dispare of ever finding my soul's salvashon from sin & the death braut upon me by continuely ading therto, & it popt into my mind if I kant do good for my own benefit perhaps ~~you~~ I kan help the poor & needy, ~~you~~ I can feed the hungry & cloth the neked; yea, that I can do; & if the Lord will condesend to me A poor goodfornothing siner to send along som objects of charety, I'll receive it as an evedens that the Lord has not altogather forsaken me yet, & I will help them according to ther need, & shuronuf, ther was soom poor needye souls to all apear ens true abgects of charety soon came & I thot, Shourly the Lord has harkent to my supplecashons, taking me at my word & Shourly hasnt forsaken me, & also causes me to feel moer pees of mind then commen afording me soom comfort I rerely along about thes times, & I have always found a satisfaxon in helpig the needye, & But none in paying the lasy Prests for telling lyes, - But I almost forget the young ~~[illegible]~~ Prest I wos telling of, & not having finished of with him; (~~He~~ I'll now give him the finishing Stroke, - I herd him Prech his prepretory & first sarmon after the laying on of the Hans, an imetashon of the Primetive order when ther wos A minestrashon of the holley sperit given, But as I perseve none heer in this case, & I thot he don well and also thrue oll his Devine sarvezes so cauld, But as I thot to myself, young Man, I ent don with you yet, & when he had got thrue, & blest the peopel with up-lifted hands beseching the Lord that his Blesing might rest upon them, & about starting of, I got up & comenst speekin as I thot I felt the moveings of the Sperit as the Friend Quakers cauld it, Then all eyes ware fixt upon me & all ears open to heer, as this wos somthing new & strange that hadent hapent much in latter days & I supos if I had ben A stranger I woud not ev faird so well as I did, but the extensiv aquentens & ocupying

Fathers old frue & who had given liberly to saport ther caus & the reputation I had of an onest man with som other maters, all worked toogather in my favour altho som of the Elders wonted me to stop, I told them I thot it was best to speek my feellings & so continued, & as it hapent the congregeshon was somwhot devided which still worked in my favor, Ther devison was on account of said young Prest, The congregeshon was distetute of A shepard to preside & wach over them, & it, as I understud afterwords was entended for this young man to fill that ples & som was for him & others against having ~~him~~, being so young & unexperenced in so grate & import ont A work &c, - & the young Prest was terrible? Tarabelly skerd agen, moer then the first time, for I give him the first shot & his as I & meny others that acshons made manefest his condishon, he opent the Pulpit doar & paused a fue moments, & then came down from the high Pulpit & stopt agen & then meid towards the doar but before he reched ther he turnd about & goes towords the pulpit but dident quite rech ther & stops & turns about agen & moves towards the doar agen, & as I was deeply engaged in Preching my unpremeditated Sarmon I dident woch all his movments but couldnot help seeing him pasing to & fro, bak & fored, & a nebor told me all about it, & others also & I beleve it was said he walked both ways six or seven times before he got out, &

then he was no better of then before
for as I was also informed he walked
partly acros A Sanduel lot to where
his hors was under shelter & heer
he kept it agoing about as meny
times as before, before he was out
of sight, When he was about going
out I told the folks Thus, ~~and~~ he
fled becaus he was A hirlen &
not A true Shepard & left the Sheep
& lambs to the pray of wolfs to be
devourd for if he was A true shep-
ard he woud stik by the flock,
After I putt my gift out wee all
med our way out, & then wee got
into conversechon agen, som of the
most influenshel Elders of the so-
siety gathred up & around me &
comenst an enquiry of the singu-
lar maner I had got into & they
wonted to no my resons for doing

doing so, & so, &c, And this opened the way for me to explain myself in relashon to the inquiries which led me to speek my mind & fullings plen to ther understanding as I felt serious & consciliouis in this case as I had oll thru my ingagments with them, In the first place, in behalf of myself as it respects my own case of sin & condemnashon, & reiching after som deliverns thrue the instrementality of said Priests & finding nothing ther to better my kes as they all semed to be ignorent, & didnot understand my situashon, and this led me to beliff that they were not Gods embasedors, but the devils, for if wee are not in Gods sarveses wee must of cours be in the divels employment, The folks gathred round me to see theur of this strange afere, & I had it good

Opertunety to improve the gift I felt & I did so according to my faith, light & understandin, som apperd plesed & meny others dis plesd & looked cros at me but I dident mind that, & som others apperd to b in A deep stude, not noing how to deside in this Strange case & with thes last my feellings was rather drawen to, maor then the others, for thos that ware cros ware bitter enemes, & thos that appered plesed, generly, was on account of not wishing to have the entended Shepard to preside ther & rule over them, But I finished of my consum with them, & at the sem tim give them all nesesery opertunety to Speek to me & ask all the questons they felt to. And we unanemistly agreed to azurn adjourn for the present

& I rid of for hom with A sorrow
full hart on my own account &
also on the account of the stet of
religon in the world generly for
I kudnot see any thing ‸b see viz,, in the world
that looked & felt to me lik religon
If wee are to judge from the say-
ings of Jesus Chris & the best light
wee have with our own experi~~ons~~ance
& unpregedist judgment all fails
to witness any thing in ~~favour~~
of what pases in the world for true
religon, O Thinks I to myself
what A dark melencalley ~~kes~~ case lies
open & pl~~on~~ain before ~~poor~~ me, to
think of & to contemplet upon,
How, dark, how dark, & drerey dos thes
maters of the gratest consequens
appeer to me & no hopes for any
bettering of it, O How I do feel, Is
ther any body in this world like me

I felt bad before I viset the Priests, & in som respects, wons ofter, But I kanot C, that I hev don any thing rong in this kes, or displeesing in the sit of A pure & holy God, & the Brethings of my inmost hart & soul was, O Lord will thou condesend to look upon me in merse, A poor god-fornothing sin,r, And show ~~[illegible]~~ me the rite way & I will persue therin if it should cost me all I have, to the leying down of my life &c, &c, And if ther is A peopel in this world who are exceptabel in thy sit will thou condesend to show them to me & thine shall b al the honer & glory for ever & ever, &c, ~~&c~~ — Along about this time, I became moer convicted ~~on~~ about the works of the flesh, I seen plen, for it was made cleer to my understanding that God was not in that dark work

~~[illegible]~~ of generashon which all mankind had run into under the influens of lust, & the professers of religon was given thereto as much as the nun-professers, & the Prists of all sects led the way as far as I coud see or hear of excepting the catholik Prists who ware put under order to obstain therfrom, & A fue among them who chues to live so, But they as A body are A corrupt peopel, & som of the Prists told me so themselves whils viseting them, (*[9] ~~we,ll notes them hearafter, maer perticularly,~~) I have been in compeny & converst with meny of the catholike Prists & found maer good sens & sound judgement among them then the Protesents, apering to be founded on like princepils with onesty, yet my stoping place was not with them, for I had med made up my mind never to unight with any religous sosiety so caulled, until I found God's Peopel, If he had A peopel, for it wos. ofton A query in my mind previous to this whether God had A peopel in this dark age as in former days or not, But in A general way my mind wos led or inclind to believe God had A people somwher but wher to find them I didnot no, and this feelings led me to b on the lookout for cristians & when any thing new started up in the name of religon I wos shuer to no whot it wos, & time, labour & expens didnot prevent me ~~of~~ from gaining A satisfectory noledge of whot it wos, & in this way, with ~~caises notest~~ cases noticed else where whir, extended my aquentens & noledge of the religous stet of mankind far & wide thruu this Antecristian land of Slavery under the faulsname of Cristian freedom & liberty, speritual & phhysacel, For the bodyes & minds of all mankind are in bondege moer or less & will allways remain so untill this (Shaker) gospel finds them, & they find it to the death of the flesh the root of all sin, properly so, Soom time before this I moved into the nebourhod of Dunkertown & soon became aquented with the fue remaining ons that ware left of the old Stock of Dunkards, That had lived togather in Common Simular to the Primetive Cristians & profest to live A pure virgen life like the Savour & many of his true followars, And heer was somthing new for me to look at & think about, & I soon became aquented with them, & ther was much visiting going on both sides, But the remains of them only reminded me of A Shadaw the Substens being taken away, But from whot I was led to under Stand & believe from evedenes aforded me from the fue left with the marks of aproved industry, & also meny of the better part of ther ne-bours, they ware the most onest uprite peopel in th~~em~~ose parts in the days of ther prosparety, But they soon became vastly rich in that fortile place where they located ther comunity, & ~~from~~ all the noledge I could gather f~~rom~~uv them was, As they advanced in welth they declin in speritual maters & finally run into A hankering after the flesh, then the nesesery consequens, you no, that fallowes, which is maredge

& givers thereunto & heer was
ther downfaul, They then went
into Lawsuits for the property
which was amens imence, & this case was
A good fat porshon for the greedey
monehunting Loyars who soon
got ther bread well buttered on both
sides with the Dunkards welth,
And now ther is A peopel of the
som name, but as much fallen
as any other sect in Cristendom
so caulled, Ther was one of them that
often viseted me & I him who
made himself A unick as he
& others that for the kingdom of
Heven sake, Meny pointed & laft
at him to skorn; Espeshly the Women
caulling him the Goarl Gal, But he
was A harmles inosent upright
onest Man, and I took moer sates-
fexion with him then all the

profisers of Religon in that nebourhood,- They underwent much Physakel punishment to subdue the flish espeshly the mel part of them, meny of them lay on the floar with A smaull block of wood hollowed out soom for ther pillow, & meny other punishments they underwent for ther spiritual wellfare as they considerd it, / I also became aney aquented with the Morevens to me ther was nothing ther ~~that would~~ do me any good, & I also became aquented with meny other sects of late origon of the seam stamp profising to live whils ded & witnesed hear A Lawsute of two Publik Prechers of the gospel of Christ as they said, which was in & out of the court for meny yers, they both

being rich with plenty cash
aforded A good chans for the greedy
Lawyers, They both came to my
shop with work to be don & could
talk religon as well as any body
which burdoned me so much that
I found it too hard work for me
to bear any longer without an adis
hon of A sufring mind, so I inqui
red into this matter on both sides
& found them both rong & both
rite, But that I persevid woudnt
work by any square rule neither any
pair rule, so I went into A rule
that woud bring all rongs rite if
folks woud work therewith, & that
was the rule the Savour laid down
for crooked creket man to straten himself
by, & that worked them both out of any
grouns to stand upon in ther own
defens, But they ware both old hardent

siners & woudnot Reform, altho both eknolidged rong in the case yet woud-not com togather with eknolegments to Each other so as to brake up ther stripe. A sperit of bloode wor, | I soon after left the nebourhood & som time after won of them hung himself & this ended ther stripe in this world, Along about this time I herd of A New sosiety that started up, or A shute from the old stock, cauld Monests, And rather A singular surcomstans, I wil menshun A Man while raising A barn, accidently had A stick of timber foll, & it kild one Man & hurt meny others badly which boor on his mind so much that he took sick abed & wos given up to die but after A long sikness he finolly recoverd much changed in his mind & akshons, & shortly after went to Preching, | His doktrons wos A plen pointted Testeomony agenst all professers of Religons, & espeshly agenst the Monests whom he [illegible] out from & soon he had folowars & finally increst to A larg rosiety extending thrue many nebourhoods & into Canede. his gathren was mostly from the old Monests whom he left, So, I of cours had to viset him & his rosiety & found him an onest cliver man, I spent meny hours with him & som nights & tended ther Meetin, & he tryed much to bring me over to his rosiety, But he faild in that, altho wee became much united in frindship, They kept up the old forms & seremoneys of washing feet, Baptisem & sacrements, &c, &c, & all that I had no Faith in, Nether could (kged) he stand uprite heer on his own ground agenst scriptur & sound reson, but had to give in tho reluktenty, I told him that I had med up mi mind som yers sins, that I never woud yoin any sosiety until I found the true peopel of God, If he had a peopel, & I thot he had, for he always had a peopell according to sakret history so could, He then insisted upon me to let him know (new) when I found such a peopel as I was lookin for & I promest him I woud if I could, And as it came to pas about seven yers after this, I was landed among the Shakers Whom I mue new was God,s peopel, Heer I neded no extarnel evedences to establish my Faith & confidens in this kes for the instarnel evedences ware allsafishent to answer all purpeses in relashon therto, Altho I had meny extarnel evedences which I will notes heerafter, But wee have got A grate ways ahed now & we,ll have to turn bak agen, so as it agen came to pas, I was bak to Pensylvenia & caild to C him agen & to inform him of the perl of grate price I had lately found by selling or giving up all I had, which rather grownd old unregenerated nator somwhat, howaver I thot it best not to bear twoo hard on him at first, but let him queston one as he fett to, so I related to him I had found Gods peopell, & he seem,d to manefest much gladnes tho mostly on mi a~~kount~~ account, for he was the hed won of the society & considerd ther Religon woud anser them all purposes, But he must no all about the peopel I had found, so I went on relating to him

the fundemental Prinsepels of
Shakerisen acordiz to mi understandiz
then, being A yound b,lever, which led
into ~~the~~ conversation about the works of generashon & all
considerd together med out [qt] A plen
simpel Testemony of Beleavirs. ~~&c~~
~~then~~ after much conversetion of these
many maters I had related, I then
kem to prinsepels of akshons, the
true intarnel work that was ~~heer~~
with & in this peopel that was not
to b found ne wher els in this
wide world, including all profesers
of Religon, That heer was cristian
works coresponding with cristian
profeshon, which canot be found as I
said any wher els, And to my grate
surprise, & also to his fevor & prase
be it said, He never uterd A word
that could be caeld contredikshon &
we had much frendly conversation

& I must say they looked &
fett to me moer like cristians
then any peopel I had as yet mett
with, notwithstandin ther many forms & seremoneys that I couldnot get
along with, having no faith in outword show or a shadow when is the true
substens can be had, | But they caried
out ther cristian profeshon in correspondin
works beter then any other sect I nue
of; & in this they ware ahed of all other
sectterions, & for another good work & I
woud say cristian Faith & act, I was
drawen to fellowship them still maer,
And that was, They woudnot ~~sue~~ nether
go to law on any ocashon, whotaver, nor
have any thing to do, in any politecal
maters whot aver. This I believe
they fett consciencious in, as well as
most of ther profeshonal points in
religon, I asked him if they dident.

sustain loses thrue the disonesty of unprinsepeld men as ther wos many of that clas in this day, & he told me they did somtimes & he had lost several hundred dollars by helping A poor man A good worker, & profest honesty, but his works witnesed agenst him, They ware A very benevelent charetabel peopel thruout, But he told me that they found it nesesery to keep A look out for disonest folks (fox) The man he helpt wos in lime burning & he had gained property fast, & in A fue yers had several hundred dollars, But said he would never pay John Hare for he nod he woudent sue him, & he wos rich enuf. They ware genery rich, being abel farmers in that fortile county of Lancaster the gardon of the state. I wos much

plesed in findin a peopel that
wouldnot have any thing to do with
the laws of unregenerated men,
yea, unholy ungodly unjust selfish
& vastly disonest, & if one evel tree
canot bring forth good fruit, dos
any body think that if they plant an
orched of the sam evil kind of trees that they
will have good frute of them ? Again
the world, as ther wos no principled
& truly honest men who were of the
world & who made the Law, so if the law
wos made for the unjust it also wos made
by the unjust as ther wos no others in
the world to make the law, as the Savour
& his true followars had nothing to do
with the law only when it wos unjustly
put in operashon on force upon or agenst
Them, so it may be said that the laws ~~wos~~ were
given ~~or~~ of God thrue som of the anchente
good men of God to regulate the

wicked & keep them in bounds of uprightnes & justes between man & man, & ~~them~~ those same laws ~~was~~ are continued on down to the present day in which wee live, with som amendments & som adishons therto, ~~So~~ then as it apers, God,s work,s wosent exactly right buit & needed som amendments & son adishons as tho God dident no his own bisnes sufishently well & needed poor self wise ignorent man to asist him in his works, &c I hant see the lest partical of scripture to justefy gods peopel in going to law on any ocashon whotaver, But much agenst it & the most enportent case in this matter of law lays in this one point, (ie) of the Protecshon of god,s peopel being taken away from them in A grate meshure by ~~them~~ withdrawing themselves from under his protecshon ~~on~~ ~~them~~, by puting ther trust, strenth &c

protecshon in the week arm of flesh,
fallen sinful men with ther works of
the law, If wee wont to see & understand this
law matter arite wee musent look at it
with selfish eyes, But with Gospel eyes. the
same as the Savour vie,ed the law & the
Gospel, & howaver lightly & indifrent
this may be considerd by meny I am
as confident that Gods peopel will have
to come to it som day soomer or later as
I am, that I am now writting thes simpel lines of Truth, Then this work of
Christ & Mother will go ahed rapiedly
for ther will be many other stumbling
bloks & ocashons of offens or weeknesses will
be taken out of the way so as not to hinder
the operashon & progres of the Gospel &
powar of God from workin & having its
desired effect with avery soul that finds
the Gospel which will be many in that day,
for as I have said elswher, when Gods

people becoms prepared to receive souls from the world & in among them so as to minester to them whot they need, Then the Lord will send forth his Convikting Angels threw the world to convict & draw them into A preperashon to be Harvested out of the world & to be prepered to receive the Gospel, and also to make hed way therin, difrent from the present generashon, Who, as it apers ware born under the unluke sine of Glutony or willfully pertuke of that, one of the gratest among the grate curse of the Devels, & which only can be cast out by fasting & Prayer, as the savour said of som in his day, who ware posest of the sem devils, But we,ll have to leiv thes disagreobel maters & turn back agen & bring up the rear of my history somwhot as ther is many interesting maters left behind, The first I feel to notes heer is A case in

relashon to the old quaker Elder & famely
that accurd about the time of the hight
of ther frendships towards me & it is too
valuobel to pas over, it being Gods own
work as follows, It wos clerly & evedently
made nown to me that the old Elder
& famely woud shortly turn agenst
me & be my enemys & bitter enemys
too, soon after I receivd this evedens, I
related it to my folks, & they told me
they couldnot believe it, & the evedens
I had still grue briter to my under
standin & I told them they woud shortly
see it as it woud soon com to pas,
they then said they woud belive when
they seen it, but not till then,
for how can it b that they woud do
so, when they are so frendly now,
well mankind is changebel &
as self & selfishnes is the moveing
caus & ruling prinsepell of all

ther akshons so that ther is but littel
dependens to be put in the best of
them, This surconstans that was soon
to take place hurt & distrest me much
& my mind still being so much
worred & perplext on account of my
sins, & this aded to that still increst
my evry days trobels, & had it not
ben for the evedens I receved that
this was a manefeststashon of God to
me, I shoud of (eud) been much
wors of, but that worked in my fa
vour & the moer I thot of it the
moer comforting it was to me, &
when that disagreable case did com to
pas it was to me like saving A
drounding Man when he couldnot
help himself, So I was prepared to
meet the enemy well armd, &
~~avry~~ evry time they fyred upon me
they hurt themselves, & I thot I

wos the gainer, & so it went all threw the ingadgement, & I dident receve as much as won sized wound all threw the wor, I chuse to caul it wor, becaus the very sem sperit wos plenly manefested in this case (kes) that is manefested in wor, to hurt the enemy, wound & kill all they kan, so they tryed ther best to hurt & ingure me all they (kssed) could, but they mist the mark & hurt & ingered themselves in this case (kes) & it all worked in my fever which wos plenly seen by others as well as myself, & Heer I thot wos much caus of thankfulnes for the motes of god to me, & I did feel exceding thankful (wazfsel) at the tim & offton long offter when I thot of it, Butt the crouding of work & bisnes with the stete of mi mind offton caried me

far away from this notis of God to
mee, with mane others that wos
marveles in my sight (sit) & also
to my understandin,, as I wi,ll notes before
~~wee~~ I git thrue (Dore) But I wos ofton
led about thes tims to think much &
deply too (tke) & I comper myself
to the gras that the due fauls upon
& when the sun rises it is soon gon &
A drynes follows ofter & so it wos with
me all thrue my life until I found
the Gospel, of Mother Ann When I semed to be woterd
with the dues of Heaven (hev,n) in my
iner Man to incuredge & keep mee from
sinking, as I now see (C) But soon
it wos dryed up agen when the sun
of ritousnes aris,es, or the light (lit) of
gods sperit sh~~ined~~ one within ofton shod
me my filthy unclen stet, both
Speriluelly & fisekally, & heer wos then,
& ofton so, A plese sought ~~saut~~ forz out of sight site

of all human beings, to weep pray & lement, & ofton the lementishons of Jeremia for the peopel remind me of my lementashons for myself altho I have ofton found myself ingadged in A simmular maner in behalf of poor lost man, I have been A wonder to myself how I was worked upon all thrue my life, & meny meny is the times that I have wondered to myself if ther was another to be found in this wide word lik me. I have ofton stopt, as it ware, thot, looked, & wonderd why it was so with me, I kant see or find any other queerous crature like poor Jims, James Wilson & I ofton thot in ~~them~~ these days ther wasnt any, / ~~&~~ Ther was many strange things & feelings came to me that still increst A wundering sens they & with myself, But it is as kleer to my mind & understanding now as the noonday, & has been for meny yers, This brings to mind what my first Elder. C. G. told me after I wos heer A short tim, Hee says to me, James. I have twoo things to tell you, & one of them you Lus will believe, but the other you wont believe now; but the time will com before long that you will believe it, Now he ~~says~~ says I,ll tell the one you wont believe first, & That is, Mothers Sperit has followed you many yers in the world, & it has been A pro-tekshon to you, in keeping you from runing into the gros,er sins &c, Now this you dont believe, I dont, I thot so, & he says, Now I,ll tell the other, that you,ll believe, you have got to be pretty well.

purged, that you will believe, I do believe that, & the tim will Shortly com when you will believe the other, & so it did com about, & with much propriety may be rekend in with the many other provedenshel surcomstanses that has ben unto me like an anker to A Ship, & this with the numberless blesings I have witnesed in myself & A vast meny others sins I found the Gospel, both Speritual & temporal, I give glory & honer to God, & also for his notes towards me A poor worm of the dust in coling me ~~out~~ of A wicked trobelsom world & by this high & holley colling, The Gospel of Christ & Mother, The gratest blesing that poor follen man kan have in this world, I am often drawen in this day, to contemplet upon the difrens of my siteuashon stet of mind present hapenes & future prospect of hapenes, & whot it was whils living in the world in the best siteuashon obtainabel ther, Thes with the formenshoned blesings evry time I sens them aright, I am lost as it ware in thankfulnes for the sem, & I always wont to have A fervent desire to keep A truly thenkful sens & feelling not alone on account of the good comfortabel feling it afords me, But in behalf of others. & I no A truly thankful soul will never leve the way of god; (In speaking here, in behalf of others I have perticular alushon to the vast influens that works in & thrue oneanother for ther is A grate influens aktivly in operashon, & none so subject to ~~the~~ such influencies as the youth, &

& this has much okepiyd & buordoned my mind, in behalf of myself & others, ~~twos~~, But I naver have ben abel to fautt myself nether any others, on account of being over exemplorey, but on the other hand I have found abundens of caus to fautt mysilf & meny others for laking so much in this good Cristian Exampel, & I must Say that ther is A grate lack with meny in this day of coming strictly up to ~~meny~~ some of the very most esensual requirments of the Gospel, But this is bringing my-self up to clos quorters on som ocash-ons & one is on account of clashing opinions, A thing that never aut to be among God's chosen peopel in this day of, (as I persive) the last of his chosing A peopel, which sartonly is the case [kes] as this is the last dispensation of Got to all the human race for I canot see any other way [illegible] ~~[illegible]~~ giving spes to crawl out of this, only in one thing not properly desided as yet, And that is, If God's Peopell shoud continue on still growing moar & moer into the Sperit of this world & willnot repent of this grate evel & peet it away & reform; paradventure the Lord might rais up another peopel, or A Sheute from the old Stock that would be moer faithful & finish up all ther work Sleek & clean as they go along, But I am still working myself moar & moar into A clos hedged up place, Seeing & naing that ther is meny among us that willnot receive this as truth, nor endure sound doctron, such as is much neded in this day, & espeshly so, with the Shaker Mony Hunters, with whom the Lord has A contrevarse, If I am properly in my senses, as I think I am,

& ent very much deseved, as I think I ent,
But this is too hard a row for me at pres
~~ent~~ [illegible] [illegible] & I,ll ~~have to~~ leave it for the
Elders who are better quolefyed to hoe up & clean
out the eval weeds, so that the good corn may grow
fast & bring forth ~~plenty~~ & in abundens,
But I must notes her somwhot in rela
shon to myself, As follows, I have allways
believed that it was my priviledge to think
for myself, ~~[illegible]~~
~~[illegible]~~ As we must all have faith
uv our own, & not for another, & also ~~[illegible]~~
to speek my faith & feellings in wisdom
& in order, not to bring about devishons
strife or contenshon, but a wonness of
sound prinsepel leading inot a oneness
of thots words & ackshons, which is the
work of the Gospel to bring about, &
it will afectuly do so if all obstrushons
is put out of the way, so as not to hinder
its free operashon in the soul, ~~[illegible]~~

~~of my writtings [illegible] it to~~ ~~[illegible] out [illegible], give it out to~~ ~~them,~~ ~~A~~ of Chois I woud as leeve all my writtings would lay dorment untill I leeve this world, for it isent very plesent for me to have my ~~nam~~ name sounded abroad ether in ~~right~~ ~~or wrong~~ good or evel, But I am not ashamed of any thing I have wrote heir or elsewhere, ~~& am [illegible] willing~~ ~~[illegible] the Ministry & Elders see it all~~ ~~[illegible] writtings Excepting [illegible]~~ ~~of these of the young believers [illegible]~~ ~~[illegible],~~ I feel now to bring up the rear, I became aquented with a Famely of swedingborgers, The old man was as benevelent as any I ever met with, He was as a father & friend to the poorer & helpt meny germans & others on to Rapps comunety & was a frend to that sistom considering it the only rite way to live & hold & dispos of property, to hold it in comon as the primetive cristians did & he was well supplyd with intersting & profatobel intelligence & also vastly rich which qualified him to b a very youseful man he had all swedingeyburgs writtings & a vast meny of the most us,ful books published & was very liberal in lending & giving them away, I took much satisfixion in conversing with him, spent hours & stayd severd nights with him, He seen thru all menmed sistems of religon with Priestcraft, which caused our visits to feel maur interesting to mee, & the last time I was in them parts he had died & left a man to fill his place, take care of the famely & settel up all his temporal maters, which brings in another interesting surcomstans, This man previous to steping into John Funks shoes, was in Ohio setting estates generaly of the dead Discist, a buisnes he had followed meny years, & whils in Ohio he herd of the shakers, & virious reports which interrested his feelings so much that he med up his mind to visit them & see for himself as soon as his bisnes woud admit, & he did visit them & spent somel days ther & become so much attached to Believers before he left them that he med up his mind to settel up all his bisnes & spend the remainder of his days with them, But on his return hoom the said J Fonk prest him to com & live with him untill his disces which will be but short, & then take his place as he told me, His friend wouldnot be de nyed, so he concluded todo so as the lifes of the two old folks woud be short, Then he could soon setel up ther astates & then cleer for the shakers, & as it happened whils I was ther taking comfort with him, (a shaker in prinsepel) & the good meening old women

& ther was a Methodest Prest living clos by, an Nefpue of Spunks, & he got wind of a shaker being ther & considering him a wolf in sheeps clothing & felt it his duty to see into this interesting mater so he come into where I was, & without any seremony fired upon me a hevey shot as he that & kept it up not alowing me any chans to return the complement but as I that to myself you may fiar on till all your powder & bawl is ~~don~~ gone & than I'll return the complement, But my Freind got so fill up that he as it seemed couldnot hold in any longer & he fired upon the dandey Prest & saved me any further trobel on that ground, for he was about as well qualefyed to settel up this case as he was to settel up real estates & he don it up so well that the Prest hadent an inch of ground left him to stand upon & ~~if~~ I was~~nt~~ tickled enuf & had hard work to hold in as I didnt want to let any perhaps be known seen in this case & I wanted my friend to give him all he fell to, as he well desarved it, & I must say, that it has fell to my lot to see many of the Priests git completly whipt & I think none more so than this won, & as he come in without any apolegy so he left without any, as we concluded afterwards he had no room to offer us, The old woman aunt was much put out with him & shee give him a hevy wound as he was departing, ~~that~~ which I thot might last him som time, The manner in which my friend trept ~~them~~ the said Priest. was, He told him to stop rite of & dont speak another word untill you make good what you ~~have~~ ~~make good~~ [illegible] [illegible] have allredy said, Now I want to queston you in regard to what you have said & asserted for truth about the Shakers, Have you seen & conversed with any of the Shakers,? / no I never have seen any of them

but this worn, well, did you read any of
ther writings?, no, I never did, did you aver
read any of the books that has sirkelated
lies about them? no, & where did you git
your informashon uv them as you have
asarted for truth many things agenst them,
I hord it from, who did you heer thos lies
from, I herd so & so about them, Well I
wont to know who told you such lies
about the Shakers, for I know theyare
lies, I have seen many of them & convarst
with many of them, I herd such a
Precher say that he herd all that I have
said about them & moor two, & I refer
the one that told thes lies herd from som
others, & it is all a pack of lies, & you have
~~here~~ now told moor ~~lies~~ falshoods then you will
be abel to repent of in a long time &
you must tell no moor till thes are
setted up & by that time youl ~~not~~ wont to
tell any moor, Now I,ll tell you
what I know about the shakers, I
visited them in Ohio, & the first look
I had at them I thot they ware the

best peopel I ever seen & when I got into conversation with them I was soon convinst that they ware christians peopel, & the longer I was with them the more I was confirmd that they ware godly peopel & the only profisers of religon I knew of that was cristians, The sosieties thru out the world that make a profishon of religon faul short in practising acording to ther profishion, But the Shakers live up, to ther profishion, They profes to be the true peopele of God, & ther works prove them to be so, They are an upright onest peopel, & that kanot b said of any other peopel among all who profess religon, The most of ~~them~~ profesers will cheat & tell lies, | This bring to mind a case between the said J Funk, the Methodest who undertook to erect a Gospel shop for themselvs to worship in & none others, But as it appered they fell far short of means to accomplish ther object & made applecashon to said Funk for help, & he told them he would help them thrue providing they would grant him the priveledge of keeping the hous when any one came along that he wanted to hold Meeting, & they agreed willingly & on ~~the~~ them terms Funk helpt them thruee & finish'd of the meetin hous, & as it came to pas som time after T. R. Gates came along & calld with the old benevelent sweedanburgar & wanted to hold meetin in strawsburg, & Funk proposed getting the Methodest Meetin hous, But Gates told him he needent ask for it as they ware about my bitterest Enemys, & wont alow me to hold meetin in the nebourhood if they could prevent me, However Funk felt it his duty to ask them for the M. Hous, as it was a legal contract, & did so, But was refused with bitternes considering Gates one of the worst men in the world, But the best folks in evry society &c where he was known & also thos of no sect considered him one of the best men in the world, He was an Enemy to Priest craft

& menned religon, & heer was where
the shoo pintched them, Gates underwent
much sufring in his mind simular
to myself, & we ofton sympathized toga
ther on thes maters, wee had much dealling
in temporal maters & I allways found him
an honest uprite Man, A saying that wont
in Justes apply to many who propes
religon including the Preists, It was thot
by many, that Gates was one of the gratest
reformars in his day, for writing Preching
& praktisin up to his profesion, But with-
all that ther was A failiure with him that I
dident discover untill I unighted wiv Believers,
& heer was A split that opent wider avry wedge
wee drove untill he came to an onest con
feshon of ronging the Shakers & me,
with whom I had unighted for he believed
them now to be A good peopel, & he was
sore that he had spoken of them as he had don,
& he believed it was the best thing I could
do to unight with them, & spend my days

with them, I had trobel anuf in the world, so this mater was med rite, But the maner it worked with us was A mistery to me then but plenly seen afterwords, when wee first became aquented, it was about the time of my gratest Sinsick trobels & he having past thrue simmular exersises of mind aforded me som incuregment & his looks & akshons led me to look up to him as my superiour, & so it continued till I got holt of Believers testemony & that pleist us both on difrent platforms to what we formerly stood upon, & heer was the mistery to me then, which afterwords come to light. soon time after I united with Believers he got to heer of it, & as it come to pas I cauld with him on bisnes, expecting to meet A difrent spirit from him then formerly & was not disapointed for as soon as I entred his hous he fired upon me or the Shakers & me for joining them & kept it up so rapedly that I had no chans to offer my mite upon the atter of confushon & strife that he arected to consumme to ashes or my apinion that I latty embrest, But as I thot I,ll be preshent ~~sexig~~ seeing no chans to wedge in A word in my own defens or the caus I feel in duty bound to mintain noing it to be the best of causes that mortal man could be ingedged in & his caus now, I fett confident was an evel one, & whils I listned to his nonsens as I thot, I gru stronger in confidens that I would be upheld & he would be defeeted & so it come out before wee finished of this maters I discovered that he had several tims contredicted himself, & spoke agenst his own writtings, & this was one wound I give him when I got A chans to speak & this stund him somuch that he dident recover himself untill I got another chans at him which was also A nockback to him & his caus, & by this time the

way was open for me to let loos the
weapons of defens given me & I yoused
them in wisdom for his good as well as my
sous, & his woman being present & anx
iously listning to evry word that was
said, ~~&~~ so whils I was Speaking Shee cryes
out, Why, Theophelus, James is rite,
He,s not rite he says, & Shee stuck to it
that I was rite & mentaind her posishon,
so they had it agoing ~~& that about bottomless~~
A spel, untill I got another chans &
then I let him have it putey plen bring
ing fored som of his own sayings, in his
writings which he new he had contredicted,
& by this time the balens had turnd so
much in my favour that I was reaposed,
but on further considerashon I persev'd
it was the work of the Lord & not mine,
& it was marvelous in my Sight & hering
so I inwordly give Glory to God for so
grate A salvashon, altho shortly before

this I had to wonder to myself how maters
had turnd with us, wherein I youst to
look up to him as to A Father, feelling
like A Child to him, & now it is rite to
the opeset, & before I left him he was
completty run out of any thing to say
in his own defens, & not sensing any
prospect of betering maters I left him
& somwhare about A year after I was on
ther & Calld to see him again on bisnes
& found alltogether another Man in looks
& akshon, & this was the time he med
his confeshon of what he had said ~~at~~
about Believers & me for joining them
& his sinserity with anxiety soon wipt
it all away & wee now ware good
friends, again & he had now much to
say in favour of belivers & told me he
had buisnes at skenectedde & would call
& see me but med A mistake & calld
at watervlit as they informd me afterwards;

They wos much plest with him, his aperens & conversation they thot shod him to b the likeliest man of the world they ever seen, / som tim after hoe died & if I ent much misteken I herd uv him som tim after, but kanot now my relate any perticulars, hoe had meny folowars & they ware generly the best in sosiety, & the best out of sosiety, & this inreged the Priests & redhot bigots agenst him, / It has bean thot Haker got his start in his menier of writtin & Preching from Gotes, & it has been said by mane he had the most inosent aperans of any won they ever seen in the world, But after all ther wos 1 lack, I believe he livd up to the light he had, & as it wos clerly proved out in this case between him & ~~I~~ me when A grater light apperd to him, then he had, his light then went out, or grew dim to himself & others, This I have sonsed meny tims when I wos ingaged with the Priests, but moar so since

I found the Gospel, A day of the gratest ligh that over wos reveld to Mortal Man, I have ben wandering somwhot thrue my singular life picking up somethings & leving some, & now I feel A drawing to my youthfull days of inosens A buteful period in life for the sutabel mind to contemplate upon, before I got corupted with the Sperit of this world the sevel soed to bring forth according to its naton that which wos soen in corupshon, &c, it is lovley to me to dwell upon & to ponder over in my mind that inosent period of life that all mankind has had A porshon of ther time spent in, & I have often thot if we had in our posesion that inosens in our Manhood that we had in our Childhood whot A grate wall of protecshon it woud be to us thru life, agains all our inbred & our out bred enemys & I plenly see & evidently sens that safe & suer protecshon in A truly inosent stat of mind that all the strenth that the whole human famly kan muster & combind togather ~~wont~~ canot begin to comper with that protekshon that is on the side of god & all goodnes, & if the Gospel was given us to bring about that inosens of A littel child why not have it, saeing it is for us, / In speaking of inosens it brings fresh to mind A smawl mater, tho A grate won as the sperit of the gret & good one was in it, / I was so young at the time I dont remember any thing about it, I had it from my good Mother, / I was, as shee said, got to walk about in doars & out som tims with petacots on, but generly hung round her puty clos, but finally was amising & shee grue uneasy about mee & thot of looking mee up, but being buisey put it of till finally shee herd mee coming as fast as I could git along & talking to myself & a companion

I fell in with as well as I could & holloing out my hands & laping which ~~caused~~ created I wondering whot the cales wos, / when I got near the doar I could out to her, Mother, as if I wonted to Show her the gret prise I had I got, & then ~~yeld~~ sung out, Mother, putty, putty, & I dont no how opton I hat the putty over, & as I entred the doar Shee makes towards me to Satisfy ~~her~~ the qureosety ~~that~~ I had excited in her ~~with~~, & beheld ~~the~~ a gret big Snake I had holt of about the midel & draging it along to Show my gret prize I had been so luke to faul heir [illegible] to, But Shee wos so much frightent that Shee didnot no whot to do, but it appers shee wos directed for the best as Shee afterwords seen & Spoke of it, That if Shee had uv streuck at the Sarpent whils in my hand, he no doubt would of akted in his own defens & as like as not bit me, so Shee could out to me throw it down, the ugly nasty things, & as luck was on my side to obay my Mother as it was genorly so all thru my life & her life, & even after shee left the body, (for I found as gret A blising in obaying her as when in the boday.) & ~~I'll ventor to say still greter~~, so as soon as the Snake was out of my hands & on the floar shee had fast holt of him with the big tongues & soon had him out of the way & all danger, Now if this wasent somewhat providenshal I dont no what is, I have sins ben creditabelly informd of many simeular cases of children handling & working with Snaks & som of them of the worst kind & never yet knowen of A singel instans of one child being bit with A Snake, They often handel them safly & if we ware as harmles & inosent as littel children we woudent be bite by them Ether, Nether hurt nor harmd by any thing els, ~~That~~ nether Man or beast of any kind would be permited to hurt or ingure us in any way whatever, So far shall

the anemay com but no further,
He has got his bounds, & the Lord has fixt
them, sett the mark & drawen the line over
which the enemy canot com, Ther is
somthing in Snakes that youst to appere
singular to me & is now to meny folks,
I was told when young to kill them all I
could for they ware dangerous cratures,
But a thaut come into my mind & a
query semd to settel ther, What ware they
maed for, being taught previous to this
that the Lord made all things anemate
& inanemate, & shourly the Lord would
not make any thing in vain, as I was
also taught (tot) to believe, well then
why hold a contrevarse with the Lord of
the whole earth & many created things,
shourly he didnt make them to be kiled,
& they must be of some use as I thot to
myself, com let us think somwhot about
this vile looking creture, studey & look into
his nator, heer he lays stretcht on his

belley on the ground as lo as he kan git:
& he crookes himself & crawls away from
us, for whot, why becaus he is afraid
well hurt him & Shourly no won kan blem
him for that, But why is it that they bite
folks, that is studied out to my satesfexion;
which is, They are akting in ther own
defens, & so will wee whils governed by A fallen
nator, Then I agein think & say over the
snake whils looking at him & thinking &
resoning over him as I have don with
meny when I hapent to see them & they
make of from me as if afreid I would kill or hurt
them, But in A general way when they
seen I dident behave like an enemy to-
words them, they became more taim
& fomiliure with me & would lay &
look at me somtims turning ther head
to one side so as to give me A full look in
my face as I wos led to think it wos to
watch my countenens or looks to know

whether I was A friend or an enemy, & I discoverd when any of them laid & looked up in my face they became moer taim, & dident try to git away from me neither open ther mouth & put out ther sting, so calld, But as it apered & I afterwords thaut, we are becoming moer femilure, yet thou art A filthy looking creture, & heer is again moer resoning & studey,— Why is it that one part of Gods creashon is disagreeabel to another part & shows fear & hatred, & ingeir oneanother, & I was led in the first place to see & understand to my satesfexion,— That before the disobediance & fall of Man ther was A union & friendship threwout all the creashon, & no inmety or fear existed untill Old Eve & Old Adam braught it on themselves & ther prostarety, & the evel influences dident end ther, but it entered moer or less into all living creturs, & not satisfyed with that but the whole inanimate creashon pertook bountefully therof so that ther has been a genarel deraingement through out all Gods creashon in this world & for the other worlds I dont know much about positivly; but have good reason to believe the evel affects was much felt ther, I should like to say moer on this matter at another time, so I concluded that the disagreabel Sight & feelling wasnot to be thrown upon the poor snake merely & that ther was a posabitety of restoring some of that lost frendship by the fawl of Man, so I thot to my self I'll try to com into moer friendship with you on my part, & moves up sloley & quietly neer to the animal that was as humbel & low as he could get, & at first he seemed rather to doubt my frendship, & opened his mouth & thrust out his toung, but I paid but littel attenshon to that & drue up still closer to him trying to convay to him my harmles entenshon towards him, till finally I made out to get hold of him, & held him in my hand for som time looking at him & talking to him, & he looked & eyed me putty sharp, but shut up his mouth putty much, after I had him in my hands & handled him all over he appered to have lost, as I thout all fers of me hurting him, I then laid him down to see how he would behave & conduct him self towards me after the friendship I had bestowd upon him, & it came out as I expected, he was much taimer after I laid him down then before, & after he laid a spell looking at me & I at him, I concluded to take him up again & see how he would conduct himself towards me now who had bestowed, so much friendship upon him, only a snake, so I stuped down & took hott of him much nearer then the first time as he had putty much lost all the fear he had of me hurting him, so that by this time our friendship had increst much, I laid him down & took him up

savorl tims & then left hiss looking
after sore, This was the commensment
of getting aquented with that sarpent
folks generly dread so much, I then
continueed picking up many of them as I
met with them, & the moer I handled
them the moer femiliure we became
till finally they dident seem to mind me,
nether tryed to get out of my way & I
could take hold of them where it was handeest
head midel or tail, & they seemed to be as
harmles towards mee as I was to them &
I have ~~most~~ meny times when any
one came, or was present, if they came
near us, they would then show signs as
if they would bite them, but not the
least towards mee, & wee finally became
so well aquented & our friendship so much
increst that I put them in my hat crown
& in my bosem, & I have ~~ha~~ two in my
hat & three in my bosom at the same
time whils working & walking ~~[illegible]~~

the road, & no one new of it unless they seen me do so, or I chose to tell them or take them out & show them & put them back again or let them goe, but they wouldent try to get away from me & would look after me as far as they could see me & acted somtims as tho they would follow me, if I had of given them an invetashon, I sepose you,l think I have said anuf about Snakes, & I think so myself, altho I could say much moar fully as qureous, & equally as interesting, but we,ll lay the Snakes down & not take them up again after one moer observashon, unless could for, when I got into the habet of handling them the disagreablenes of the snakes to me was gon from me & it seemed to pas away when they lost all fears of me hurting them, & it seemd to be very littel moar to me to take up a snake then a fish or frog, so I have seen clerly & evedently sensed a good chens of betering myself by the poor dispised & much dreded creature of Gods creashon,)

The next nottey thing I don braught me into trobel as well as my good care taker, I had don somthing rong but dont remember now what it was, & Mother says to me James Ill have to whipe you for that, & I held it as fast as my littel legs could carey me, & partly turnd round & calld out, Mother, you cant catch me, so I secured myself safe out of her reach as I thot, in A haymow & hadent but cleverly got hid from her till I begun to think I had don rong, & that felling comenst growing fast untill I was distrest as young as I was which wosent very long after the petecots was exanged for the trowsers & I got to crying about the trobel I had got into, & as I allways went to Mother when I got into any trobel & told her all about it, & I thought I must go to her now & tell her my fellings & so I went & says to her Mother I have don rong & I am sorey but Ill never do so again, & my good Mother says to me well James I wont whip you then, & I think Mother loved me more after this then before & I know I loved her more after this surcomstans then before it & took place, But som time after this I began to gather som hard tryed feellings with Mother on account of her keeping me in so clos, espeshly Sabeth days whils som of our nabours children run at loos ends so could, & after thinking & working it over in my mind some time, I then opened the matter to Mother, & insted of skolding me with thretnings of whiping me, Shee went to resoning it over with me & informing me of the two difrent results, The one in disobediens to my caretaker & afectoned mother, & in violating the Lords comand of remembering the Sabeth day to keep it hole, & the many evels children generly run into without a good caretaker or none atawl as has often been seen, & some cases shee related to me who was permited to go & come as they thot best whils young like me & dident know what was best for themselves, & ther parents was much to blame for ther evel conduct thru life

& untimely deaths some of them braut
themselves too by getting & keeping ther
own wills & ways, & so on. showing me
the evels that follow children who has &
keeps ther own wills, & then shee told
me of the good effects that follow children
who had good wellmening parents or
caretakers when the children was obedient
to what they weare taut & told me of
cases shee new, In this way Mother
often gathred my feellings to her & incl
ind me towards good, & shee often read to
me sutabel porshons of scripture & as
good books as shee had & repeated meny
sutabel porshons & taught me to pray
instructed me in the true nator of
Prayer with the desire & larned me the
Lords prayer & other short prayers &
that I never should need clos my eyes
to sleep untill I said my prayers &
in this I was midlen faithfull altho
A nautie boy, But upon the whole
shee much gathred my feellings &
no doubt/would of gathred them moer had it
not eev been for soom who lived in
Fathers tenent houses & give loos rein to

ther children, & we ofton got togather threw the week, & I ofton pertuck of ther evel influences, & this wos the case ofton at School where I seen & herd that which wos rong & ofton very bad. But A fear of doing any thing that Mother taught me wos rong wos A grate protecshon to me in my youthfull days, & the schoolhous being on Fathers land, & he had A teacher in one of his houses, & if an unmaried man, boarded at Fathers which all worked in my favour, & altho I wos much inclind to play & ofton thot mor of play than my book, yet I can say that I never wos whipt or punished at School for I inclind to be obedient at school as well as at home, & I can say that I dont remember of Moth whiping me wons, & this is the good efects of obediens which I lernd in my childhood, & has been A conselashon to me threw life down to the present day, & I sencly that of her threw life but whot I felt A thankpful feeling to her for the pains shee took & labours shee underwent to draw & incline me to shun all evel in my knolledge & her notedge & to incline me

#4

# ☞ me towards being good & doing good

hart & hand, which provd A blesing to me thru life, | Shee left the body five yers befor I found Believers but dident forgit me after her natural death, for she viseted me sins I came to believers, & preched to me the loud est & most hart sarching preching I about aver herd in my life, I had som incuraging communicashon with her previous to this which was plesing and profatabel, But the viset she maid me when She preched so neer hoom to my understanding, I ~~have~~ felt it ~~as~~ A duty rest- ing upon me to lev an acount thas
leave upon record
behind me when I follow her to the Sperit land wher I expect to meet her with Believers, This surcomstans took ples Shortly after we came her & before we wore gathred into the Canaan (K, num) Famile whils living in the old grinel

Hours by ourselves, & as it Came to pass, I retired to bed as usual only as I thot moer trobeld in mind, on my own account in part, not being enuf establiched in the work I was in mercy cauld into & for the priveledge I allredy had, But moer trobled on the unsettled steat uv others, & in sympathizing tow much with that Sperit I gathred weaknes, But as I inclind to Sleep I had as I think som preperatory feelings for the avent that was soon to follow, & as I thaut I got into A doze not fully asleep nether awake & in this situation Mother appered to me with the most distresing appereins of any human being that I aver Seen in all my life, I couldnot begin as it weare to discribe her distrest apperens in words, & her apperens took such deep hott of my sens & feellings that I was as I think distrest as Shee was, & in that sens & feelling, I spoke to Mother & said to her Why Mother what is it that makes you look so trobled & distrest as you do, & Shee give me to understand it was on account of the unsettled stat of my mind, & if you dont turn about shee says to me & change your mind & settel down, your unsettled state of mind will take you to the world, And I said to her, Mother, It shall not be so, & speeking with such firm confidens to her, as I did, it inspired her with the seam sensashon & shee changed her looks & apperens from sorow to gladness & then left me with that smiling countenence that I so ofton beheld her with, whils in conversaion togather whils living, This to me was the most hart sarching & soul reviving preching I ever herd & it stuck by me the closest & longest of any preching I ever herd, & it caime at the very rite time, & I weint to work like A Man of buisness ~~&~~ to doin the best I ~~new~~ knew. & I thot ther was need of moor caushon in sympathizing with the flesh, & as I plainly see now that ther was no such thing as gathring any one to the gospel whils sympathizing with the flesh, But I must state heer in part the caus of of my purney faith, & works reven & behind that, & leave the rest for hereafter

I had a frevor shortlty before I came here, & was given up to Die by all who seen me, & soom part of the tim lost my senses, as I wos informd, & I felt the effects of that long after, & in soom respects to the present day, & wherein I was established in my faith previous to the sikness I had, It all appered to me like a dream after I began to recover, & I coudnot muster strenth & stabbility of mind to reach any further ahead of where I was left after the fevour. My memery was ~~[illegible]~~ gon, my sight & hearing much impaired with many other derangements & in this state I came to believers after I got abel to walk about, & I coudnot gather any sens or understanding of any thing I read, & it seemd to ~~me~~ me afterwords that the revel Sperits had axcess to me as well as the good wons, & I got into a resoning sence in the following maner, Art thou he that was to com, or shall we look for another, &c, &c, it went until that sandey foundation was shaken, I wos much trobled in my mind on account of my shatered state of mind as well as physical derangements, & A dream, as I thot then, (But after I came here, I seen it was A vishon given me in mercy & wisdom, To incurag me to hold on & hold out. For I Should yet See better days than I have ever yeat seen, But the devil got holt of the vishon & ~~y~~used it as A mighty wepon to wound me, & to distroy me if posabel, & if A stronger then he, hadent in interfered my case woud of been A hard won, My folks told me, that I layed about three weeks, & most part of the tim not abel to turn myself on the bed, & all that I eate in that tim woudent much exceed one meal for A workin man, & slept scarsly any, as they said, & when I began to recover the vishon came to me, as neer as I kan recolect, as follows, — I thot, & I now think, that I wasent rely asleep neither awake, — But was taken into A strange land, or found myself in A place where I never was before, neither ever seen such A place before, & as strange as the place was to me, The peopel was still stranger to me, & I wondred & thaught [illegible] to myself, What dos all this mean, this strange place, & above all things this strange peopel, — Well I thot evry thing looks clean

& meet heer & the peopel generly look very clean & nice indeed, & ther countenances was cheerfull & plesent, & I also thought I never have seen so nice & goodlooking peopel before, buat I could not studay out, nether larn from any source I could think of, what this all men They all appered buisely engadged about som thing. But I couldnot as yeat understand to my satesfaxion what they weare doing, But I think now, that I thoret then, that I will draw up soom nyer to them & see what they weare about, as my sight was rather dim, & my heering somewhat dull, so I moved up quietly & sloley & stilled nyer to them, but I soon becom somewhat stratond in this strange place & among thes strange peopel, & as I thought watt I might intrude & git myself into trobel & make trobel to thes peopel, & this I dident wont to do, & would indever to shun trobel for others as well as myself, & I that I would look around & see what I could find out about this peopel & place in that way for I hadent as yet spoke to them, nether them to me, I wonted to speak to them but was bashful as I that, & wonted them to speak to me first, But they dident speak to me & I thot it wouldent do for me to speak to them first, as I was A stranger in A strange land & among strange peopel, so I moved around & looked about for som tim till I began to grow hungry & felt in much need of somthing to eate, But as I thaught ther was rather A poor prospect, seeing ther was no comunication with us, but finally they seemd to notes me somewhat & said Somthing to me, as I thaught, but dident know what it was, & I still got moer hungry & that I couldnot stand it much longer if I dident git somthing soon to eate, & in this distrest situation I awoke, or was wakened by thos who staid with me, & in the most distrest situashon I ever was in all threw my life, They asked me what was the mater with me I made such A mournful distresing nois while sleeping, & they thot it best to waken me sothat I might git relest from the troble I was in, & I felt as thoe I dident wont them to know my trobled situashon, but I couldnot conseal it from them, for I was altogether wors of now then I was when in my Vishon, for as soon as I awoke, or came to myself, the enemy was on hand

& whisperd to me & emprest it on my mind in the foloing maner, You have ben seking after religon all your life & never found that which satesfied you, & you are fixing to go to the Shakers, & you will be as bad of ther as you always have ben, for you never will find that ther which will satesfy you, for it isent to be found, you have ben hungry & seking somthing to satesfy your hungry felings all thrue your life & never found any thing that could satesfy you, & you wont find it among the Shakers for it ent ther & you had beter settle down & remain at eas & not troble yourself unnesesarly as you have ben doing all your life tim, &c, Heer was troble indead & it far exeaded all my formor trobels, & I thot posativly, that I would go clear out of my sences in the weak state I was in, both in body & mind, & would no doubt, had it not ev ben for the overuling powr of God, who in mercy sen proper to protect me, & perlong my tim hear to see beter days, But as grate as my troble & sufring was whils in the vishon, I was sore that they wakoned me, for I wonted to see it all thrue,

& finally told them I was sorry they wakend me for I had A dream that I would of liked to seen thru before I was wakoned, & requested them not to disturb me hereafter whils Sleeping, & I settled down in my mind to mour of A kam quient fellings in trying to compose myself, & also to resine my all up to that marsifull God who had so meracously protected me so ofton in the midst of so grate dangers, & whils in this good labour & under the peasabel influens that now seems to dawn upon me, A thot came into my mind that if I canot find that among the Shakers that I have been so meny years in sarch of, perhaps the women & children may be benefited by going ther, & in this sens & feeling I realized som comfort, & A smawl ray of light as it weare shined into my mental parts, & I discovered that the Devil had been making too free with me for my own good, & as I afterwords got to see plenly that it was the case, But I still felt to regret much that I was interupted in the dream, or vishon, I had, & much desired to see it all thru, & I thot I felt som evedens I would If I could get composed any in my mind to setel into A sleep again, & so it came to pas, I soon after this went into the seam kind of sleep, & soon after found myself in the same place where I was before they wakoned me, & in sight of the same peopel & I thaut they looked moer clean & whitter to me now than they did when I seen them before & they apered to be equally as bisely engadgued in & about ther work, of verious kinds as I thot, but couldent deside sufishently to satisfy me what they weare all doing, both Men & woman, but I thought they wear not mixt up togather, the Males & the females like all other peopel that I have seen before thes, & I looked at them all as I thot putty sharpley, being so much difrens between them & all other peopel as I said, with soom excepitshons only. While in this last part of my vishon I wosent disturbed & wakeoned up as I was before. But as I found myself Just where I left of, so I also found myself hungry as before & felt very anxious for som aquentens with thes peopel, for they all appered so butefull & lovley to me with only soom excepitshons as I said before, who apered to me as though they dident belong heer among thes peopel like myself, although they weare all drest about alike, yet as I thaught I felt to Shun thos who apered to be most like me, & all others generly, that I was aquented with before thes last wons who I became very anxious to fawl in with, so as to becom aquented with them, But it was A troble to me that they dident seem to notis me as much as I thot they might, being A stranger in A strange land, & among, or rather in sight of A strange peopel, but I thaught they ware A good peopel, & I not, as I thot to myself I wasent good, but I thot I wanted very much to be good, & my gratest trobel now was to git somthing that would satisfy the hungry feelings I had, & I waited as ~~I thot very peshently~~ hoping they would giv me somthing to eate, as A deed of charety, in my sufring state, but nothing seemed to com, altho I ~~[illegible]~~ seen preperashons mad & going on for eating which wakened up in me feelings of gladness, hoping soon to realise A satesfyed feeling of hunger, but I waitd & I waited untill my peshons was about exosted & nothing for me yet to eate, altho I finally discoverd that they had ben eating, & I thot had faired soumpsously, & the croumbs I thaut would answer me, but couldnot git them, well this wont do for me, I caint stand it much longer, for I am about starving now for wont of food of som kind that will satisfy the

the keen craving of naton I feet, that I thot I'll wait a spell longer & if no prospect presents to my view of somthing to eate soom, i'll be of somwhare els in sarch of somthing to eate, so I continued waiting for soom tim with all the peshons I could muster & no better prospect, so I makes of now soom short distens, as I think, & comensed looking around to see what the prospect might be, & how I was liken to make out in getting away without getting lost in this strange place, I thot I woudent venter far of in the first place, only to see my way out in case ther was nothing heer for me to eate, for ther was still now & then a faint prospect that I would yet git somthing to eate notwithstoning the dull prospects that generly presented to me, so I persevered in exploring the nebourhad of the primeses wheron thos goodlooking peopel lived, keeping a lookout occasionally towards the peopel, as I thaut it woudent do to loss sight of them altogether, & after looking around & med out nothing as I thot, I then maid back to the peopel again, & I thot I had repeted this in about the same maner, & with about the seam prospects, till finally I began to grow zellous in my trobled & sufring situashon, so I now felt determent on doing

~~kind that~~ somthing for myself as ther was none that will lend A helping hand to me in so grate A tim of need as I that it was with me, So I started of now fully bent on doing somthing to better my case, & on looking around to see A clear pasedge out from thes peopel, I soon discovered A high wall over which I couldnot see any pasedge whatever & on vewing the wall closly I discovered that it wasent only A wall on one side, but it was A wall on all sides equally alike in strenth & hights & no pasedge throu or over, Heer I agen that was maer troble for me as I cant git any thing to eate heer although most starvd to death, nether can I git away from this place on account of the grate high wall, & in this situashon I remained for somtims looking & wondering & contriving with deep reflection labour & studey of mind, till finally ther was A lader presented to my vue. & at the very place where I had been looking so much to find A way over the wall, - This lader may be matter of investegashon in the winding ups of this most singular surcomstens of the kind that I ever witnesed in myself altho my life all throu has been a wonder with

much astonishment to myself &
meny others of my former aquentences
as well as my friends now who has ben
med aquented somwhat with my life,
But in regard to that lader & conecting surco-
mstanses, I veiwd the lader prettie clos.
having suspishons of its being strong enuf
to carey me over the wall safe, that was
so mensly high, & on taking a clos exam-
inashon of the lader I discoverd it to be entirly
too short at the uper end as it dident reach
near the top of the wall, & it was a poor
consarn at the best, being totering &
slimsley, about abel to bear its own heft
but not mine, so heer I was compleatly
defeited in all prospects of betering my
deplorable siteashon, & as bad as my case
was I coudnot see eny other way, but
to remain where I was, live or die, & in
this siteashon I remained with extreem
sufring as I thot, both of body & mind,
still beholding the prattey clean & goodlooking
peopel, & ocashontly preparing eatabels
for themselves & portaking therof. but none
for me yet, & I notest som of the beter
looking wons begon to eye me very sharp
which caused me to think more

seriously of myself & I thot as they semed to Eye me so clos, I would also look at myself, & on coming to see my outward opperens I was astonished with myself, as I was exteemly durtey & raget, my hands, & face, which I dont remember how I got to see my face, but the opperens was simular to thos drawing charcol out of A coalpit which makes folks as black as an Afreken, & I thot the moer I looked at myself the wors I oppered, & on the other hand the moer I looked at them peopel the cleaner they semed to be, — Now reader Stop & think to your self how I felt in this situashon, for I canot discribe my case as I thot then it was & as I afterwords found it to be, when the testemony of the gospel reached me, & the power therof began to Shake the arthly & fleshly heavens that I had to be purged from before I could becom A sitezon of Zion among thos clean peopel that I seen in my Vishon, & as thos maters opered to me after I comenced confesing my sins, &c. But let us have moer of this interesting revelashon, as it now oppers to me, & has been marvoules to to my speritual sight & understanding for meny yers,

& I have ofton thout I couldnot leave this world satesfyed with myself without leving this as I think interesting case for others to look at, & profet therby, with meny other interesting & providenshall surcomstanses that may be found in this History of my life. A poor worm of the dust. that never could see any good in or of myself, & which with many other maters leads me to be satesfyed with the loest place & meenest fare. But ther is-ent any thing mean in gods hous, & wo'l say what room earns poorest fare, By this time I got to see & understand moer of the outward apperens of the place I found myself among thes peopell, & it was in A smarel alley. where ther was three doars clos by me & oneanother, & also one ~~[illegible]~~ stears where the folks came down & entered into A large dining room where I could see them festing very interestingly & the other door clos by the foot of the stareway. the cleen looking women past & repast thru in waiting upon the folks in the dining room, & the third door lead out doors, & in this smarel place I stood room part of the time I spent in my vishon, I had notist them several tims as I thot going in & out of the festing room, & at the tabels but ofered me none & I thot ther was no hard felings on my part, altho I was sufring with hunger whils they were festing in obundens, & som tim after this I thot they had becom mor clean & white loking in dress & aperens & so marched along down into A buteful ~~looking~~ green valley where they went forth in dansing with singing as they went, & as I thot evry new sceen aded to my sorow & troble & O how I wished & longed to be with thos peopel, But not as som [illegible] of them who wonted me to mount the old tottering lader to brake my neck, it may be thot strange by som how it was that I picked out som who I thot dident properly belong to the godlooking peopel, To satesfy that query of mind I must take up som crops & tell you, that I from an erly period of my life was blest with the gift of disarning spirits & peopel, This was A vast protecshon to me meny tims before I found gods peopel, & afterwords much mor so as the gospel soil is mor productive than the baren wilderness, But I thot I wonted to be one like, & with thos good wons, & whils in this situashon I looked towards the East, & behold A wonder, that appered to me, The sight & apperens of A Man with grate larg wings extending far & wide from the body, & [illegible] The hight when I first seen the wonderfull sight, I coudnot exactly tell, but I think it was about A quorter of A mile, or perhaps less & as he came along as I thot towards me or rather heding somwhat south of me making towards the wight clean looking peopel as I thot in the lo valley singing

& dansing. ~~S~~ he still inclind lear & when about the miest to me & gust about pasing by me I beheld A larg rool of peper that he held in his rite hand & O the anxiety that I was fild with to no the contents of that rool & also the feers that crouded into my mind of him pasing by me unotest, & as I stood gaising with wonder & trimbling with fear of him pasing by me unoterd, But to my Joy & gladness he held out the larg rool towards me & give me to understand that this rool containd the Laws of this peopel you see down in the lo valley, & if you will obay thes laws you can gather in to my fold & be as one of my number, or to that amount, as I thot then, & he told me that I coud be washed clean & becom as one of thos I see down in the lo valley, & as I thot, no sooner said then cheerfully don, as all my powars & faculties instently bent & strongly inclind towards obediens to the marsefull & kind offer maid me by the blesed savour as he told me he was the savour, or to that amount, But as I have ofton thot sins that, it coudn't be that the savour would appere to such A goodfornothing creature as I allways felt & thot myself to be, & kinasettled it in my mind, that the hevenly looking being I saw was an angel sent by the savour, I dont wont to be unbelieving neither harbour the least shadow of unbelief & in this way I'll leave this as it is, the best & most I can Justly make of the marvoules surcomstans to me, so as I thot I closed rite in with the Joyfull offer maid me, & I thot I was stript from my durty filthy raget garments washed & clothed with clean garments, & was as I that gathred in among the good peopel, I so long looked at, & desired somuch to be with, & in the pull hight of my joy I awoke, or came to my self in gladness, & the folks was much surprised with my apperens & akshons, for I supos I shoutd out som yenicous behavour whils in the vishon, & also on coming to myself, & there was enquires med consarning my case, what the mater was with me, & it seemd I talked to myself, but they told me they coudent understand what I said, & I acted singular whils in the vishon, & I dont wonder at it, in the week state of both body & mind that I was in, when, or about the tim I came to myself, I was imprest with a pulling to keep thes matters pretty much to myself at present, & I did so, But who would think that the old skoundrel, the Devil would com to me again with another lie in his mouth & try to deceive me, & he did that, but dident succeed much then, but afterwords he got som foot holt, as we,ll shortly see, About this tim I had ben recovering from the fevour, it having took a turn, previous to this, & not having eate any thing skersly for three weeks, & now got a ravenous appetate, & the folks went to work & cooked me a meal sufishent for a plowman & I dident no much more than a child, what or how I aught to eate in the shatered state I was in both body & mind, & they as it appered dident know much better or kindness overcome ther understanding & the food taisted good to me, & I went rite into gormendizing

& braut bak the fevour upon me wors than ever & soon after the Doctor came, & as soon as he seen me, he said to the folks they had ben given me tow much unsotable food to eate, & they new it was the truth he spoke, He was much discurredged & displesd with my case, but said he woud do the best he coud, & did so, but it was A long & hard pull untill I began to recover & then it was slow; & I found myself moer Shaterd then ~~befo~~ before, I skersly new any thing that was spoken or said to me, my memory was about all gon & it seamed that I was almost mentally deranged & after I recoverd so as to sit up in the bed, they told me I was out of my sences, som tim, I dont remember how long, & I had nothing now to lean upon or to seport me, for my vishon was all gon from me as it were, & I dident no any thing skersly past or present, my sight & hering still moer impared then before so that I was A poor helpless & hopless creture & in this state the adversery got the advantedge of me again, & tryed his best to turn me of from the shakers, But as I had it fixt in my mind to go if I got well enuf as I thot I woud on account of my poor little famely that might be benefited ther if not my-self; so that he got defeted in that undertaking, & finding me unshaken ther he dident trouble me much moer on that grounds, but still he wasent willing to giv me up, & finding som other weak plases he went to work ther & bothred me agoodel untill I give him the hardest blow I ever did, by confesing my sins contrarey to his wishes & plans he had laid out for me, I now began to git som appetite & craving for food, but as little good sens & understanding as I had I dreaded eating for feer of geting another relaps, & I thot I would rather super with hunger near the borders of death than to kill myself by glutony, & my folks fell in with me & we went at it with much coshon & I believe the Lord helpt us in & threw our trubles, but I was so febel meny days, that I had to lay abed & ocaishently sit up som, They braut me the looking glas to see myself & I was astonished on seeing skin & boans only, about this tim I had meny strugels with myself trying to coul to mind past avents, Espeshly shakerism & the good visit Elder calvin Br, Abram A Hight & others med us, but it all appered to me like an old dream most forgotton & I couldent git any sens of any thing said to me on any subject or in what they red to me, but ther was an improvment of my mental faculties going on as well as my physecal parts, but slow & about this tim one out of several who had visited the shakers shortly before came to visit us, & to inform us of ther visit with them, This was plesing to me, but it soon becom mor than I was abel to bear, I got so woried & don out, that I had to rest myself several tims before he got threw, & they finally concluded it was best not to tell me all now, but I couldnot feel satesfyed until I had it all, altho I got littel or no sens of what was told me, & he hapent to let out that the best as he said, I would think wasent yet told me, & concluded to leave that for another tim, but I couldnot ber the thots of leaving the best untold me, so they concladed to tell me that & all after I got rested anuf to be able to heer it without ingureing me, so

I comenst resting myself, but impreshons com over me & I coudnot rest or feel satesfyed untill I had the best & all of it, so he comenst telling me that the Shakers dont marry & live a virgen life as the Savour & his true followars did, & that they profes to be the virgen followars of the lamb upon mount Zion, who wasent defild with woman or lust I woud say, & when he menshoned thes maters, I almost jumpt out of the bed with joy & gladnes, & holloed out, Now I know thes are gods peopel, I havent the least doubt of it, & I wos so fild with joy & gladness that I coudnot skersly contain myself, & they had a labour with me in fear that I woud inger myself the maner I acted, as they said, Now I must explain this matter somwhat, I new all this before he told me of it, both from books & the Elders & others who visited me & taried several days & nights with us & had two publick metings with us Sabeth day won in Westchester court hous, & one in the hous we lived in, Elder, C, coud Preach in them days & he had a good gift in the courthous that wos much crouded & meny that coudnot git in, They weare generly quakers, & mentaind ther usual stiffnes, only when E, C, beat prety hard upon the flesh som of them grunted & twisted themselves somwhat, but som of them told me they that they never herd the Gospel preached before, They spok my faith altho they loved the flesh better than the gospel, as they dident sell or giv up all for the gospel, but ther day is yet to com, & they will be about the last that will be cauled, altho they were in ther best days nier right than eny other

sect sins the primetive cristians fell away
from the uprite & pure prinsepel Christ plest
them in, until Christ med his second appering:
But I was much pleised with meny of the
Friends ther, for ther liberal sentements &
feelings towards Believers. At, & along about this
tim, som of the publick friends & others of the
most influenshal part of them never was ~~[illegible]~~
known to speak A word against believers & had
som of ther books, It was from Jese Kersey the
most noted preaher for many yers amongthem
that I first got Christs second appering of, &
which went with som by the name of the
Shakers bible, & which was like A bright &
shining light to me in A dark drerey night
as it was in about that tim of the braking up
of our comunety. But it semed that the sicknes I
had about distroyd it all & was liken to finish me
of too, For A short seson avry meinit as it ware
apered to me A day, & I that I never would get to
the Shakers, I was so skant of peshons, & so much
lemented my shaterd condishon that it woried me
& kept me longer in that State then I would of ben
if I had peshons to wait god,s tim, & the black
devil found it A sutabel tim to viset me agein,
& took the advantedge of my weaknes & suceeded in
causing my vishon, The good viset my friend
med me, & the hevenly mesedge he braut me,
The Elders viset, & book knoledge all togather
he coused to appere difrent to me, & heer my
trobels waid me down so lo in my mindthat
it operated much aganst the recovery of my fis-
ikal helth, & I that & felt that I wasent worth
the

notes of either God or man, & it seemd to me
that I was so fild up with unbelief that ther
was no room left me for any thing better,
O the distresing painful condishon that I was
in at this time, wors, wors then I ever was
before, & had it not ever been for the overuling
powar of the Lord, I never would ever found
my way to gods peopel, No soul could sens
the sufring state that I was in, & the overloaded
sufring state of my. mind much afected the
physical part & kept me so long in a lingren
state, & our time set for starting to the shakers
was put of & put of until I would got moer strenth,
& when we did start of, I was only about abel to
walk about, but I stood the jurney beyont all
expectation, And now I have got to the shakers
with my famley, & if I am so follen & bad
that I kant find salvashon from sin, I hope &
pray the rest may find it, Now I see meny
good looking peopel & such as I never seen before, (nether did I with my natural eyes)
How clean they look, behold, as I thot, ther brite
shining countenes, but as I thot som moer
so than others, Meny things now to look at
& much to think about, But in all of my
looking & thinking about, & at others, Did I think
or look at myself to see how I looked & think
& sens how I felt within, yea verely I did
that, as we'll see shortly, But as it came to pas,
whils looking at thos peopel & thinking about
them, it came into my mind, that they dont
seem to be so very strange to me withall, &
ther looks dress & behavour appers somwhat,

fomiliure to me, How is this & that, & som tim after while thinking over thes maters & medetating upon the verious & singular things that fell to my lot to witnes both of agreable & disagreeable maters ~~pertaining~~ to both speritual & temporal . . . . & inquiring into my present situashon internely & exterinelly, &c. My vishon or som part of it came into my mind which was soon applyd to where it belonged, & thes peopel brought this mater to a clos as it was them I seen in my vishon, & I canot see the lest atom of variation veriashon between seeing the peopel with my natural eyes, or seeing them in vishon with my speritual eyes, & won side of som adventege old harey the devil got uv me in tims of weekness I never had the lest shadow of doubt from that day to this, But that it was Believers I seen in my vishon, The resemlens cannot be grater & the evedens stampt on the mind is unmovable, but as it came to me after I came in sight of the vishon & seeing the peopel now the evedens brightent still moer & moer to my ~~sens~~ Spiritual sens & understanding, The looks of the Brethren & sisters at one was so fomiliare to me when thinking of them in the vishon, But insted of reaping that benefit from the vishon that theys no doubt with me was in wisdom desind for my good, I enclind to look two much on the dark side & this opened the way still moer for the old cuning adversery to work in his evel insinuashons, & he I sepose don his best to ingure me as I afterwords seen he nod his day was but short with me, & now the dark dreary part of the vishon was laid before me, & in the darkest of collers imprest on my mind, & I soon got to see & feel myself black & dirtey as I seen myself in the vishon, & its no vishon with me now, its A reality I feel gust as I did when in the dreirey part of the vishon, & I thot avery one espeshly good believers seen me as I seen & fett myself to be, & this dident hurt any thing good in, or entended for me only as I consented to have it to be, & being subgect to vanety I consented to apply this in A unprofatobel maner & with the load of sin & condemnashon I fett semed to me would sink me beneth the notice of both god & his peopel, as I had sens onuf left me to know thes peopel was ownd of god as his peopel— The Elders dident seem to be in much hurey with me to confes my sins, as I understood afterwords, they wonted me to becom moer rashonel, altho I had comenst & don about the best I was capebel of in the shaterd state of my mind, & I started previous to coming heer, som time after this, I had A dreem that also operated much agenst me untill I got my sins confest, & that braut about A new dispenction to me, My dreem was another singular cax, I thot I found myself to work in an old bilding fild up prutty well with moshenery & was in active operashon, & by som means I dident know how, I got caut in the moshenery & it flung me bak & fored with A quick moshon & the sight to me was tarebil, I was much alarmed with my situashon, but couldnot see any way to eskep being killed, unless sombody coms to my relief, by stoping the moshenery, but I couldnot see any body till finally my good

old friend, & Elder Calvin came & reliest me
by stoping the moshenery & helping me out,
so the next day, as I believe it was, I was of
in good seson to the North Hous, & I opent my
mind to him, & confest my sins, som of which
was & had been for som days handling me in a
simeelar maner to said moshenery, But it
was all stopt now, & ther was a kam quiot
& peesable feeling that I never felt before &
I taried over night, & was put with one to
sleep that I nod would soon go to the world,
& so it came to pas, But that was the hapeist
night I ever spent in all my life, The
time was with me that I could not sleep
for sorow & troble of mind, But now I
could not sleep for joy & gladness, & I thaught
I felt Blesed Mother Anns Sperit with me
all night, & my soul was fild with joy
& gladness more than I could tell of, & this
put a stop to many of the temtashons of
the devil, Then I could say in faith &
gladnes, git behind me seton, About this
time I had a gift to laf at the devil, & I often
lafed at him hartelly in meeting & by my
self, & I have ben herd with astonishment,
not noing ther was any one in hearing of
me, after I got so as to work som I got
liberty to go into the woods to help the
Brethren chop wood, & the snow being
about two feet deep & not youzed to
that, & being very cold I sufred ~~much~~
much

much ~~[illegible]~~ & being week & feeble disquallefyyed me for my undertaking & to be comfortable, & who coms to assistence my relief but the old sarpent the devil himself & tryed to perswaid me of his interesting feelings in my behalf comfort & wellfare, & comenst telling me how much better of I wood of been if I had of remaind in my nature land where I wodent sufer with cold, as I do now, & seeing thrue all his subtilety I was taken with a fit of lafing at him, & I dont wonder if I might of ben hard a quarter of a mile or mour, & I tell you he was of pretty soon from me & kept himself tuty skers with me for a good lenth of time, This may be that by som to be rather smaul mater, & so it in realety is smaul & it is smaul maters that is chosen to subdue & bring to nott grate maters, & when I can laf at the devil as the Indean said, with insid hart, he is of pretty quick & thar is a good substansel work don that is a firm & solled substence but the words merly without the life & power of god in the soul is of no consequens as to forming a seperashon between good & evel in the soul, Thar is som very interesting matters conected with the vishons

+ meackels I have wondered somewhat how
I gaind my health after the failure of mu-
ch medesons & som months after my
busines cauld me from home & I had to take
my meals as I found them, with the extrem
heat fatigue & trouble of mind brough-
ht on A bilious fitting & on getting home
sent to A young Quack for som medesin
to throw it of soon, as business was pressing
& seasons short, & unfortunett for me
the man came & examined me & told my
folks of the grate danger I was in of dieing
soon if not properly attended to & they all
plead with me to take the medesin, & either
if no good result, it may do no harm,
but as I have said it dos A great deal of harm
& I prudent quit taking it proved after
killed thereby as many are, but dont attach
any blame to the medesin where it often
belongs, And when I got abel was prepared
& started for Lebanon, & will now

relate som among the most interesting
part of my life, Shortly after we got
~~[illegible]~~ here the Doctors went to work to
make me well, & I submitted myself to
them & abided by ther councel as they semed
to be confident of succes in my case, &
Somtims ther was favourable simtoms
of gaining my health, & some times vi
se, but to the opeset [illegible], & so it went
for meny months, ~~all~~ till finally I begin
to grow wors, & continued on so until all
the medecines they give ~~any~~ faild to pro
duse any favourabel simtoms whatever
but to the revers, Ther was several
Doctors consulted in my case & much
medecin given me by them [illegible] which
all proved a failure after a spell of
seasoning, or better & wors & then the con
clution setled down after a general con
sultation was that I must die because the
nature of my diseases was such that I could
not possibelly live, but a short time

& after receiving this message & having presence of mind sufficient to enable me to deliberately think over the matter in my own mind & the conclushon that I came to was, That I thought [illegible] it rather a hard case that I should spend all my days in the world in search of gods Respect, & True & genuine Religion such as the world [illegible]ght. & now after finding them cant live to enjoy any of the ~~hea~~ benefits of my labours & has got to go & leave them all behind me. How can this be so, sertainly it cant be so & I felt a rea-reaching out in my very heart pined after God & his goodness, as he seen proper to manefest himself towards me in mercy & if it is his will that I

live yet longer & see better days
after the stormy dark & dreary &
[illegible] seasons spent in the
world, & the most marred [illegible]
heart of all, was to bear & [illegible]
in myself and others. I have
[illegible] from a fallen creation into
the hope & favour of God as the hun-
gry soul as I felt & which in
this labour I received comforting
feelings & sweet quietness with
accompanied with an assurance that
I felt no fears of doubting. That I
would yet see better days in obedience
to my God faith, & I had sincere
feelings about being thus ready
to step. & read my sins was
~~[illegible]~~ first in

gitting well by gaining my health in good way which never fails the desired effect of his upright & honest souls. But mine way in my case has failed which is generally the result, & now it was opened clear to my mind & understanding to go to work & work out my spiritual & also my physical redemption by working with God & creator, ~~[illegible]~~ that has to be gone & in keeping a conscience void of offence. I felt it opening to my view & understanding the need of removing all natural ~~[illegible]~~ obstructions out of her way, so that she has a fair chance of working out her own redemtion in her own slow but sure way that never fails of good results when she does work, & it came to

~~[illegible]~~ my mind having improved my health in so short a time by browns bread & vegetable when one means failed, & a feeling rested with me to bring this matter about again in union, & I opened the case to my doctor, He laughed at me & said poor man how you are deceivd of your present situation, why it is impossible for you to live but a short time, The matter of your disease is such that you canot live but a short time, so throw away all such foolish notions of living & prepare yourself to die soon, for it will surtonly be as I tell you, But all this & much ~~more~~ more that was said to me

made on a kind of inspiration
on my mind & I have to say that
my faith continued to grow stron-
ger that I would ~~get~~ git well & see
better days, & that my last days would
be my best days, & I now felt to
reason & investigate this interesting
matter with him, as it felt I have to
come, & I commenst telling him the
state I was in when I commenst living
upon some bread & vegetabels, & how
soon I obtaind good health, & I believe
it would be the same now if I could have
the priveledge of doing so, & if I should
fail there would be no grete loss in
a tryal of it, & he finallly consented
for me to try it, but said there is
no use for you will sartenly fail,
~~but~~ but I am willing you should
try it to satisfy your self, & so

it happened Garrit came here about
this time & I said to see me & I opened
the matter to him & his reply was about
the same but after talking it over he
much changed his mind, & before he
left me he insisted upon me to make
the trial as he was anxious to see the effect
of it. As for himself he said he never could
get well but it might help me and his ex-
perience increased with me deriving a bene-
fit by doing so & give me much encour-
agement to commence it as soon as possible &
& I got some corn wheat and I had bread
made & I went to eating of it in the name
of the Lord for I did not cease to pray for
his help & blessing in this case & I allways
believed that a blessing attended me in this
& every other case that I was devoted to
God in. But I must notice some
things connected with the account
I am now giving that was left in

re

left behind, Recently when the doctor undertook
my kes he put me under order to Eate all the
meat of sord & of the fatest kind & also grees
& better plentefully. This I was confident
would be an ingury to me & rather declind but
that was considered part of the cuare & I was
insisted to do so & did for som weaks but the
fat & grees sikent my stomak & had to con
tout the grees, & I was much insisted upon
Eating alltogether moor of every thing I eate
& my stomack soon becom cloged & sikent
& the medesons had to be fored down in abun
dans & as I said ther was a complet failure
with all the medesons given me. And when
I comenst the bran bred & vegatabels I left of
Eatig all meat food & grees with the excep
tions of soom milk, & I stuck myself to
it rigedly & said but littel to any won &
larned to know & to mind my own bis
ness, for I was well aware about this time
that ther would be predigit feellings with
some in the [illegible] & strange afare that had tak
en plas, & so it came to pas, & all eyes was
upon me & I soon discoverd that my case
was an every days conversacion throuout the
family with som excepteshons only, but
as ther didnt apere to be but littel bitter
feellings towards me I that myself well
of as about two weeks afonded me with an evadens
of soons improvment of my helth, which
was in a measure the removeal of the lack
of akshon on my stomac & bowels which
had been an every days companion for som
months, & the releasment I obtaind ther caused

me to feel much moer comfortabel &
when another week past of I found myself
still better, & could now sens queite an im-
provement of my heal[illegible]h & now som of the
Fammely discovered that I [illegible]as better & the tune
or converseaon got to be very difrent, before
this change in my looks & akshons their
talk about me was rather in a way of sport
but now meny of them got asaying that he
is better, sartonly he is getting well, &c
But it was somwhat amusing to see & sens the
spirit that was to work among som here &
which grue & incriest to a larg number.
finally, but I gathred but littel trabel about
that as my sol object was drawn in & deeply ing-
aged in behalf of my redemshon from sin &
a sinful nator, & my helth which I fett un-
speakabelly thankful in sensing an improveme
therein, I dident feel much about the talk &
feelings in the fammely about me as I consid-
ed it as a natural consequens untill a spirit
of bitterness took posesion of ~~meny~~ of them bo
Brethren & sisters espechly, & I must say that the
spirit that manefisted itself was distresing to
sens & feel, & the very thots of such sevels existing
among gods peopel seemd moer than any
good Believer could [kud] endure. However it
was much caus of grate sufring, & as it was
my lot thrue life to suffer moer or less for
others as well as myself, I think I pertake
of a larg share in this unjust circumstance,
& that which I never expected to find among
gods peopel, But I am also sorry to say that

I wasent on Shaker ground over A fortnet
till I seen ther was much here that God
did not own, However I kept one studey &
strate ford cours & continued on, in minding
my own bisness in which I continuely
relised A blesing, But I am agen sorry to
say that the prejedust & bitter feellings
still continued on with much incress
untill nearly all the Family was up in
arms as it ware agenst me, for living as
I did, notwithstanding the improvement
of my helth which was so evedent to
all in the famielly that ther was no doubts
remaining with any won of them but
what I would soon becom A well man,

But with all that A feelling got in am
ong meny of them that such An unnatural
work of starving to death & then trying to
perswade folks of getting well aught to be
brok up, & what will the world say about
the Shakers when they git to know that
they are living on bred & watter, &c, & meny
comenced & continued on in runing to the Elders
with complaints agenst me, & what for,
Now let truth & honesty tell what for, It was
becaus I was taking up my cross against
A long indulged appetite & therby made A glutton
of myself, & now was about casting out that
Devil which struck A hoom blow to meny

others who had by selfindulgens worked themselves in about the same place where I was, & this stung them so painfully that they did not wont to endure the suffring that ther faith was aleding them to in taking up ther crosses agenst ther selfindulged apetite, but give away to an oposing sperit as A cloak to cover themselves, but it was too short, & woud not cover ther Shame, & the meny complents entered against me burdent my [redacted] Doctor, so much that he called me up & told me rite up & down that I must stop living as I do for all the famely is oposed to it. & it causes A greatdel of disunion hear among gods peopell & that will not do, & besids that what will the world say of us in living upon bred & watter, It will not do & you must stop living so any longer, well what difrens dos it make, what the world says for you no that they will speek against gods peopel anyhow, & they cant be stopt for the enmety that exists with & in them & by which they are influensed causes them to speek & act aganst believers, & I dont care what the world says if I can only git well, But it is agoing to be an ingery ~~agenst~~ to the caus & of two evels we must choos the lest, so it will be the best for you to stop living so & you must stop ther is no other way, well Br— I think it A hard case to put away the concerns of my

health to pleas or gratefy the selfish feellings
of any man or more ether among gods peopel
or the world, But I don't expos the world
any thing about my living or doctrine
of myself, That is only A pretext, & all I could
say in my behalf of contenueing the progression
of my health had no effect, couldn't touch the
least sympathecing spot, so I kept mum & laboured
to draw nigh unto the Lord desiring his wisdom
to direct me arite & strenth to stand uprite in
my duty, for it is A trying time with me
now for I couldn't think of being disobedient
to my doctor, Neither could I reconsil myself
to the throwing away my health as I considred
it to be if I left of the only natural means of my
health, that I could see, But in the midst of my
trying seen it began to open up in my mind
that I would see better times & I felt to
hope & trust in the Lord which afforded
me some comfort, in the midst of my
trobel, but still ther was A wait yet to be
maid before I could feel satesfyed, & about
this very time the Decon of the North house, come to Canaan
& we soon met, as luck was, & I opened
the Case to him, & he says to me why it has
ben A benefit to you, & it is plain enuf to be
seen you are getting well, don't you feel you
are getting well, I sartonly do feel that I am
gaining my health as fast as it can be effected,
well stick to it James & I'll stand at your
back & if they git too hard for you call upon
me & I'll settel it with them, & what was
past was made strate & all opposition was laid
aside, & remained about so for some lenth of time

& I could now persue my conscientious feeling
in taking up every nesesary cross in behalf
of my health, & I would fail a grate ways
short in expresing my thankfull feelings
for the removel of all hindrans out of my way &
the renual of a stronger union than what was
before, & I now renued my covenant to be
strong in the Lord giving glory thereunto, &
it apered plain to me & meny others that
evry week that pas of I had gained much,
& ther was several in the famely whos helth
was poor & they after a deliberate consideration
of this mater of gaining helth as I did came to
the conclushon of joining in with me & tryge
the same, & they did so, & after a week past
away we agreed & covenanted together to live
forty days upon bran or coars bread & water alone
with the excepshon of one appel per day if any chos
them, but I didn't take any so we set the day to comens our jurney,
& when sabeth morning arived we started & the
most of us went thrue to a good adventedge as
we found our health much improved, but I
was sorrey on account of som among us was
unwise in speeking many words which stird
up predjedis feelings against us, & which leds to
strife bitterness & som contenshon, They called
us temperance folks & the meat eaters gluttons
& much more to the same amount, This hurt my
feelings very much, for I knew what it
would lead to, & tryed to better it all I could, but
where ther is no soundness of prinzepel there
is nothing to work upon, & I persued my
good old maner of minding my own bisnes &
in which I gained & kept the good will of nearly
all the famely, & the Elders admonished, & finly
reproved them for ther unwise expreshons, & told
them to stop talking in that ungodly maner.

& mind ther own bissnes as I did, he goes rite strate along minding his own bissnes & not medling with other fokses bissnes & has the good will of all the fammely & if you want the good feelings of the fammely then patron after him, This had some good affect but dident last long & ther maner of going with the feelings I had of them brout me to conclude if you dont repent & reform you must sartonly go to the world & so it come to pas, As I said my helth was much improved previous to the fourty days jurney, but I thot the bread & watter would lay A bitter foundashon to build upon with good materials, & so it did, when we got out I waid myself & I got litter every day, on an averidge about one pound & so it continued about too weeks & then took A stand A few days & then I increast in hefft & strenth, & when the forty days was up I waid severel pounds hevier than when we started, & I fellt so much bitter both in body & mind that I continued it on some weeks longer & then I commenct Eating plain cooked vegete bels fruit with my bread which I consider an emprovement of helth in most cases as bread of itself contains too much nutrament for most folks, & A mixter of less nutrishous mater will operate to A bitter advantege, but as I said evry one aught to know for them selves, & that they can do by trying & no tising the good & also the bad affects, if ther be any. By this time my helth was so much improved that I was astonished, & my mental part was so much improved also that I was

astonished with that emprovement, & how
evidently plain it is to be seen & sensed of the
clos attachment union & sympathy of the
iner man & the outer man, I never took much
of any realising sens of this important & inter
esting matter untill I sensed it in myself,
which I often have don with much astonishment
& as I thot on the meny simeler ocashons &
How wonderfully is man med, The vast im
provement of my health often brought ~~brot~~
me up to a stand in wonder how it is now
with me, The grate, & I would say, Merakelous
change that has took place with me in so
short a time not exceeding or up to one year,
& meny is the times that I got of where I was-
ent seen, & then I would run & jump for
& high exersising myself as in my youth
full days, & the time was with me that work
was a grate burden to me, But now it is a
plesher & with ~~in~~ comfort with thankfulnes
I can, & do go forth into hand labour of any
kind that comes along, & even the most
laborious kinds of work I can do with
~~a~~ ease, Along about this time I had the
farm to see to, & when to work about the
pond lots in time of haying & harvesing
the Brethren wanted homemed beer &
sweetent watter with luncheon & I was
willing they should have them, & whilst
their watter & beer lasted they drank no other
& as I didant drink with them I was the
only man that drank pure watter, the
best drink in the world, & as I was alone in
my drink I concluded to go without bet
ween meals the same as without luncheon

the resutt was, I supose soon but not much as I youse'd littel or no satt, but in A few days I didnt sens any need of wetter, & I past all threw that haying & harvesting without drinking any between meels & also lunchon the seam, & I dont remember of ever pasing threw the seam so comfortable as I did that year, & I pitched hay more than any year, I med it a practes to pitch on & off both, & took about the harvest end of all farm work, Moing & cradling I think never went so easy with me as these, & all that is caulled hard laborious work I thot never went so easy with me, & I thot I was safe in considering this effect in A grate meashure the Merackles Restoration of my health, after all that the Doctors could do for me all of which faild in afording me any benefit that any one could see, som part of the time when I was ingedged in behalf of my health when ther was much of an uneasy feeling astiring with somwhat of A Spirit of ingreaney of A harmless nature I fett onward to la myself open & free to them, & have found such tims profitobel on all sides espeshily in wiping away that sevel sens & feeling of progreis, with ignorens & superstision A grate hindrons to progresion either mentally or physically, I have often realised A blesing in improving all chanses of trying the best I could to diminish such sevils, & we found it to be to our advantedge to increse our stock in finding good chanses of getting grass from the W Family in richmond for the cutting of it, & we had to be from hom many days & nights, of which time I had to do the cooking.

& I laboured moor to plses thos who eat meat than wee who eat no meat, & ~~[illegible]~~ they discovered that & I soon reallisd a bountiful return of love & union which felt of moor real value to me ~~[illegible]~~ then my pockets fild with thousents of dollars of gold & silver, & the time being set to finish of & git home in good season saturday, & we concluded to have an erly breckfast, so I got up several hours before our gitting up time, & at a proper time I had the potatos boiling the egs so & frying with onions & first rate ham as they that in them days, & with a variety of choic setebels too tedious to menshon, & when I got all on the tabel & ready to call them, I did so, & they came forred to the tabel the oldest first & so on, & they looked over the tabel & showd evident signs of much astonishment & the [illegible] oldest at the hed of the tabel ~~he~~ looked at each other & over the tabel & one of them an Elder says to me did you cook all this James, I did & he looks to the next oldest calling him by name, doo you see that, I do he says, & they seted & went to eating & they all enjoyd ~~the~~ breckfast well, & I waited on the tabel & pouring out the good coffee I maid for them,

The good effects of this breckfast I believe I seen years after & som of thos the most bitter against me becom, & always ~~remaind~~ ~~very~~ my best friends & the love & union I allways felt from that circumstans was to me a heavenly treasure. ~~[illegible]~~ How, how much better it is to work by this rule of love, that the savour left for his true followers to regulate themselfs by, & allways return good for evil, The peace of mind & heavenly comfort that this, brings is worth moor to thos who carry it out in gospell practice than mountons of gold, I am

sorry
sore ther ent moer of it in parkellarhon among us, for it is profetebel at hoom or abrod & if we are in posecion of this preshious treshure at hoom we sartonly will carey it with us where ever we go, & what A vast benefit to believers it would be, if thos who goes out into the world on that bisnes the gospel sperits feels union with, if they ware well suplyd with this hevenly unction A blising would follow them wherever they be, & they would sow meny preshous seeds that woud in soom future day take root & spring up & bring forth hevenly fruite in abundens, How meny ways ther is of doing good where folks is intent on for themselves & others & how meny ways ther is to do evel where the mind is under the influens of evel, An honest uprite soul is lovley in the sight of God good angels & good men, & the pees peace they feel within & the comfort they take feels of moer value to them then all this world, But without this ther was still A remaining seed of evel & often cultevated so that the seed would git sufficient roote & grow, & bring forth fruite, I have thought wot much upon this case why it was so among us A peopell so very much diferent & so difrently situated from all other peopel in this world & finally the hiden mistery unfolded to my understanding which was, As light increses obediens thereto ~~the~~ is cauld for from conviction & conscience & if not promply obeid the nesesary consequens is, to turn rite agenst the incres [illegible] cauld for, or the caus of this light, That having the seeds first in festing upon

temporal food moer then upon speritual food contrery to Believers Faith, plest them in A proper posishon to declare wor agenst thos who was taking up ther crosses agenst ther depraved appetite & intemperens in Eating both in quolety & quontety & this they struck at with A wepon of intemperens & the moer they faught agenst ther light & convicshons the more they got proged with ther own wepons, & in this way, ther was trabel in the flesh, for it was the flesh & ther is allways trabel where the flesh is predomenent, — I have often notest thru my labours to emprove my physical health the good effect of the mental part as the emprovment progrest in the Physical part, & have been much astonished therewith, How butefull pleasing & comforting to sens the union of the iner man & the outer man, & what moer can I say, then, O How wonderfull is man made, — Ther was much & verious kinds of work fell to my lot to see to & do, Smithing Sawmill bussing & turning mops & broom handels, sawing firewood & choping do, taking care of the stock ocashentty in winter & working on the farm, Ther was eight kinds of work that I often boer the burdon of & took along the hevest end of &c in order to do them up in seson I had to work late & erly & often all nights & if I hadent urben & moer than common rugest I never could of stud it, &c it was said by several when I got my health I renued my age over twenty yers, & I felt so sprye that I often run & Jumpt like A boy as I felt, For about two yers after I come heer we don our bussing & turning at the loer famely, & I got an invetashon to bring A quontety of plank to the North hous & buss & turn them, so I went & to make as short A job of it as posabell I got up at midnight

in gospell

Morekels

& went to brosing, & it being about the coldest
time that winter & having no fire I had to
work as hard as I could to keep myways comfortabel
& I straind my sholder badly but stuck to it, &
it was very painful & kept gitting wors till finally
I couldnot rais my arm without the help of the other
& I felt distrest in my mind & mortefyed for I had
no kind of faith in hurting myself, & while labo-
uring under the pain of my mind & sholder, & also to
know what was best to be don in this case as I was not
abel to work or u,se my arm any, & while in this
labour, it was told me, or imprest on my mind to
go to Elder Calvin & ask him to lay his hands on
my sholder & rub it & it would be well as before,
& when I felt said impreshon & let my sens incline
that way, the pain much subsided & I got to feel
comfortabel, & I got ~~arseming~~ reasoning about going to him
& that I would git over it so that I could work with
it the feeling or of the rubing rubings & instantly the pain shot into
my sholder wors than ever, & I felt my sins
then to go & git him to rub my sholder if I felt
an impreshon as before, & directly I was in the
happy engoyment of the impreshon compened with
faith & gladness of soon engoying a well sholder
& a better mind which was distrest, It now being
brekfast time I went to him & related the whole
sircomstons, & he says to me, according to thy faith
so be it unto thee, & he ~~reched~~ laid his hands on
my sholder & rubed it, & instantly the pain was all
gon & it felt as it did before I hurt it, He then
told me he that it best for me to keep still & let
the sholder rest today for it was badly straind, & if I felt
to I could viset, &c, But I felt anxous to git my
work don up & git hoom as it was needed, so I finally
went to work agean & hurt my sholder, & it

continued gitting wors untill I was disabeled to work any, & the mental sufrings that I underwent the first time wouldnot begin to comper with what I now sufer, as I thot, & I was at A loss to know what to do for the best, & I went into A labour of mind & inwordly Prayed that I might be ~~di~~ directed for the best, I expected having felt it out, That I would have to go back to my Elder again, but I tryed hard to put that out of my mind, as I thought I should be willing to sufer almost any thing rather then to go back to E, C, again who had been instrumental in the hand of God, in restoring my shalder which I had sufred so much with, & the mind also relist, from suffering, this I thot was more then I could do, & thought ther might be soom other way one side of going back again, & as I felt nomore healing gift, I looked for soom other way of restoration, But the way was me plen enuf to see what to do in this case after A spell of my harrowed labours to git round the cross & climb up to Heven in soom other way, I shut up my spiritual eyes so that I mightnot see the rite way which was to goe rite back to E, C, & make an honest confeshon in his hearing, & tell it all, as bad as it was, & to this my faith brought me, yet all this feelings as it apered dident originate on my own account I felt much streitend on the account of unnesesarly burdening others, so I finally ventured back & told the whole surcumstans, & took A gentel admonishion, he then told me he would rube it with ointment ~~again~~ but had no expectashon of releasing me from the pain nether had I any, he then told me I might go home & rest it untill it got well, & so I did, — The disobediens to the counsel he give me after the Mereral hurt me the most, But it was A serious working in gospel.

to me, & proved A grate blessing to me as I
journied along in my Gospel travel, or A travel,
toward seeing of myself, I should be pleased for
~~anny~~ that feels to, to lay this Matter before Elder
Calvin Green, as he still lives, & hear the circumstans
related by himself, — The first Healling gift I felt
after I was here something short of A year, an Elder
sister was chosen to administer the healing power to
me, But dident unight with at first me & the gift I
felt, on account of unbelief, But shortly after shee
underwent A change respecting the gift, & wanted anyhow
then to proseed according to the feelings I had just
before, but I new it wouldent amount to any thing
but A failure & told her so & left, — Shee told me after
words that shee sufred much on account of not unight-
ing with me at firs, as shee seen afterwords
that it was A gift of God, Folks ought to be enuf
awake in the work of this day to know when good
dos com, The next healling gift I felt was admini-
stered to me by an invisabel aginsy, I was run-
ing in A grate hurry & fell, hurt, & straind my knee
* badly, I was so much disabled that I couldnot get
up & laid for som lenth of time, & then crauld along
to the south end of the barn, as it hapened in the Barnyard
A very cold time, & thare I lay I dont know, now how
long & sufred, as I that about as much as I could endure, &
the mind underwent about the same in proportion,
& I dident feel abel to go to the hous, & I seen none
to asist me thar till finally I got invisabel help,
I had got very cold laying so long on the damp
ground & nowing that to be ingurous seven to A
well person, & in faith I rose & hobled along the
best I could & got to the hous, but the pain & the
ingury of the knee prevented any help thereon,
I had to use cains to help me along & when

Lame knee &c.

pains of many,

I got to the hous I had A felling to see the Elders & make them aquented with the hole sircomstons, as I did, & I took A good sound trimming on the top of all, my sorows, trobel & pain, for hurting myself as I had don, carelessly & would be laid up many months & as like as not never git the better of it, &c. &c. it went untill it becon A long string of good holsom admonishons & reproof too, & I listoned to it all with A goodly porshon of peashons, as I new very well that I was in myown gift & not the gift of God als I wouldnot of hurt myself as I did, - I only contredicted them in one thing, & that was when I was told that I would be limping around so long, I then felt An impreshon with an evedons that it wouldnot be so & I spake as it was given me & said that I believe I wont limp many days, It being saturday evening now & I felt to ask them how it would be about Meeting in my case, had I better go in or stay out, The replay was, I must deside that in my case, I then left & it was A mistry to me how I got up stayrs & back to my room, but seen afterwords that I had invisitabel helps as ther was no other helping hand, which I considerd provadenshal, & my lameness rendered me as I thot unable to tend, or go into Meeting & I thaught A sufishont exquse in staying out, But my sens & feelings was drawen to Meeting, & it was given me as A genuine evedens that my best way to do in this case was to go in meeting, The evedens menshoned was this, when I inclind to reson with human wisdom which bid me to stay out of meeting, than the pain increst in my knee, & when I inclind my sens towards Meeting than the pain abetted much, & I couldnot see neither feel my way clear only by going into Meeting, so I fixt upon going to Meeting, & I did so with perseverance much labour of body & mind but a goodly porshon of peace of mind in so doing, I went in season to get seated before the famely asembled. & I didn't want to be seen hobling along & I also expected to sit during the meeting, but I got disapointed in that, so they soon got amarching & I felt to stand up & after that I felt to move up nyer to them & put myself propt up by a windo stood expecting that to be my place for some time but was also disapointed in that, for I felt an impreshon to steppin & march with them, but fell in with a resoning spirit of my own making with the help of evel spirits that kept me back, & then the pain shoot violently into my knee, that had previously abeted much, & all this I plainly understood, evidently sensing the effects of the two oposit cases, so I fixt my will, that if I feel another Impreshion to go forth in the dons or what it may be, I would do so, & pretty soon they went into quick maner, & directly I felt a strong impreshon to unight with them & did so & no sooner don then the pain & all the stiffness was gon from me & I never felt any more of it after, nether was ther any kind of medesin applyed, This I considered to be the healling power of God given in the Gospel of Christ & Mother, & I believe it is as free as the watter that runs, & all that hinders the free operashon of it in this day is unbelieve, which has got worked in among Gods peapell by the Spirit of this world that has been brought in & let in, among us, Charety is a preshious gift of god, & never should be lost sight of but often needs wisdom to direct aright in the paths of duty,

we, ll notes soom conecting surcoomstanses with the
foregoing, Ther was a woman lived in the fam
ely at the time of the foremenshoned Neracel, & who
wonted to pass for a sister, but shee in a general way felt
to me like a worlds woman, as it finally proved to be so,
& as I couldnot felowship much of her sons feelings &
actions, shee turnd her feelings agenst me & ~~tryed to~~ turn
others into the same chanel, & when I was made whole
in Meeting I felt it so much of a duty resting upon
me that I couldent leve the meeting in pees of mind
short of leaving the testemony given me in behalf of
the power of god in this(de) day being all sufishent to
heal both soul & body where ther is sufishent faith,
for acording to our faith so it will be unto us,
And I left my testemony as a witnes in behalf of
the work of god in this day, espeshlly where ther is
a proper line of Gospel faith caried out in coressponing
works, &c,- & this woman scorned at the Testemony
& spoke to meny of the famely in a reproachful ~~m~~
maner, & finally throwd out to me soom of her
thots consarning the Healing gift I had, in a simelar
maner, & the impreshon that followed & rested with
me was, that you will goe to the world, & to put
on soom charety, I aded the words, if you dont repent
& reform, But ther was no repentens, & shee went
to the world with another turn of. & about the same
stamp, & as I understud lived miserabel lifes, more
like dogs & cats then like human beings,- More is
the healing gifts I have witnesed & felt in Meetings
The days often proved too short for me for the work
that rested upon my sholders, & I have often worked
meny hours whils the famely was sleeping & often
all night, which wore upon me in the best state
of helth atainabel, & rendered me more of a sutabel
subject for ~~bed~~ their meetings, but I couldnot think
of missing any of my Meetings & tended them often

so leam & stif that I could scarcely drag my legs along with my body, & a hapey surcomstans for me that they ware fastent to my bodey, els ~~the~~ I persume they would of been left behind me if I could have got along without them, & when I got into Meeting & went forth in the dances with them that make merry all my stifness & leamnes was taken away from me & I would git fild up with the meny good things given to the willing & obedient whose lot it is to feast upon the fat of the land, — As I have said, ther has been many providential surcomstances fell to my lote to witnes & som of them I have menshoned, & will notes some mor of them now — ~~&~~ I was comming hoam from the Mohock hevey loaded with B. corn & drove as near the warf ~~ferry~~ of the ferrey boat landing at Albany as I that was ~~saf~~ safe being just at the [illegible] descend towards the river, & had I went only a few feet further ther was nothing in nator that I could see to prevent the wagon horses & myself from going rite into the river, I might posabelly jumpt of & saved myself with som risk &c. The case was as soon as the horses stopt the tung fell to the ground, The steepel brok was the caus, A Man sitting at his door & seen it all cauls out to me, I can fix that in a few minets that it will cary you hoam safe I assented & he secured it with a hemp roap, by this time the boat was comming ashore, I never think of this case without feeling thankfull & what caused me to feel so much thankfullness in this case one side of the dredfull apperens presented to me, was I sensed rite away & has every time I think of it that the notis of the allprotecting power was towards me in the midst of danger & mighty to save where nothing in nator can save, How much need ther is to be at all times under the protecting hand of

Mohok B. corn Albany &c

the Lord, — Many is the dangers places that I have run into thru life, & many is the accidencies that I also got into, & often where ther appered the most danger of being the most hurt or kild ther was the least ingurey don, & where ther appered the least danger ther often was ~~[illegible]~~ the most ingeury don, an undenyabel Evedens of the protection of God thru som of his Egenceys or ministerin Spirits, — I wont now to relate some of the conecting surcomstansies of a siknes & braught upon mee by bad menegement, —

during the previous winter & spring I had worked more than comon hard to git thru in season for other work that had to be don in the proper time & season of it, & at a very hot time in summer I went of from home on bisness & becom very thursty & calld in a store where I had bisness & asked for cool fresh watter & they braut a suply & I drank down several swallows & then sensed somthing the matter with the watter & the smell & taste as I thot denoted a ded cat or rates, & the disagreeabell fellings I realised is moar than I can discribe, However ther was a sick cold felling on my stomac ~~with~~ which was distresing to mee, & I crouded my bisnes ahed to git home, & then related the whole surcomstons to the Deacon & hee told mee I must be doctered with Tomsonian medeson ther being a doctor heer of that profeshon & I believe of the best, as it seemed hee understood himself, but I dident wont to enter into the crime of suside, that my days was alredy shortened by taking unnatorel medeson & made him somewhat aquented with my present fellings which hee was ptonely purty well aquented with; but then was a firt determenashon for mee to take the

O

the medeson that I was abstenatte & wouldnot be obedient to that, Which was that best for me, & the doctor must examen me & we,ll have what he says about my case, I told them I ~~am~~ believed it would all work of in a fue days, but no yous, all that I could say dident seem to have any effect whatever, I must be doctered & I must now be examened, so I underwent the examenashon, & the doctor give it as his desided oppinion that I dident need medeson & would be well only in a fue days & reported my case to the deckon but it dident sute him, I must drink down the filthy poishon & sikum rite well & then I,ll git well but not before that, I wish thar was more of a proper understanding of the true nator & effects of medesons upon the human sistom, so as to make some calkelashons whether the medesons ~~&~~ or diseasis proves most ingurous to the sistom, for this case that I am now relating proved to me & many others that the Medeson ingured me so much that I have not got over it as yet, now over sixteen years & I never expect to overcom the evel effects of the lobilea puking as long as I live, * I have seen several cases that was kild by using lobelia as medeson, — I was reproved for seting up my own will in this case, — And will, or not will, if I had it to do over again I never would of taken a single drop of the lobile, & I believe the laws of god & man would justefyed me in seting up my will in such cases of life & death, as I was forst into thru ignorens of the nator & effects of the medeson upon the human sistom, — The doctor told me he

Lobilya Puking &c ☞

didnot wont to give me the medeson & that hee pett sorry for my case. But I made up my mind to show my obediens in this case, & trying to perswade myself that perhaps I mightnot be inquired somuch but what mater might eventually throw it of, so the doctor prepared one dose as he thot sufishent to operate, but had no offect whatsoever, he then reported the case, & receved orders to give onethor, & did so reluctently, & that also had no offect hee then pett alarmed & reported my case ~~an~~ again, & was told to keep on giving dose after dose untill ther is an operashon, so hee gave the third dose & that nearly started towards operating, & then give think me the fourth dose, & that started the unnatural & inhuman operashon at least in my case, as a singuler one it was, so said the doctor, & that hee never met with so strange a case in the many years that hee followed the bisnes, after I got started ~~then~~ & at a rapid gate as hee thot, & continued a long time, but no signs of stoping, he then give me medeson as he said to stop the throwing up of my mane, for he thot I had allredy continued too long, but no sines of stoping & he cept on giving me untill he went as far as his knoledge (milky) caried him, he then became alarmd with my case, not noing what to do, for every thing he give me came rite up, & he finally concluded to give me no ~~more~~ medeson & see the offect that followed, & as it ~~was~~ seemed all that was taken down was thrown up so that ther wasent any thing more in the stomac only what had past of to other ples as in the sistom, or was crouded out of the stomach in the time of the violent operashon & after the stomach become emptey returned back & was thrown up in the form of bilious matter of which there was abundens, som say that ther must be bilious matter in the stomach as it is thrown of, But the bilious matter is accumeulated in the operashon of Puking & espishly so where there is violent operashons braught about as was in my case, & I evidently felt & sensed A bundens of foul matter poring into my stomach which had to be thrown of as fast as it colected ther & this continued the pukeing operashon after on for many days, I also concluded from the various interior fellings I had after the puking operashon that the whole sistom or nearly so had partook moer or less of the filthy matter accumelated in the stomach under the violent operashon of the lobilya & much of this filthy mas colected into the stomach also However be part, of all thes matters as they may Heer was A foundashon laid for diseas & sikness & which followed me more or less from that unluckey time & surcumstans to the present day, & I have evry reson to believe that was it not for my maner of living including in A perticuular maner Eating & Drinking I should of been in my grave meny years ~~agoe~~, agoe, But still ~~[illegible]~~ moer owing to the help of the Lord threw ministring spirits which often helps us when we dont seem it, Hens the nesesety of being wide awake so as to know when & how ~~[illegible]~~ [illegible] with things

Taking medecons in A general way is as unatural as being sick, I can only see one exepshon & one benefit in this case, & that is, Nator being so much depraved, & out of the true order of nator, That somthing in the shape of medecon and also unatural migh meet nator in A maner that ther might be soom good don braught about, But we may depend upon it ther will be opesishon & A strugel heer which shall have the uperhand for ther is no state that nator is braught into but what shee will strugel aganst medecon of the disagreabel kind, & in this way disease is somtimes throwen of & nator gets relesd from the infurmetes, But in most cases shee has got the effects of the medecon to contend with & that often exceeds the sickness in ~~[illegible]~~ injuring the human sistom which causes nator to strugel aganst the medecon espesily of the disagreabel kind as I said, I want to be understud in this case, Ther is an exepshon heer with me, It is the disagreabel kinds of medecons to nator that I heer alude to, As ther is many simpel things if properly applyed may & often dos asist nator in throwing of diseases, But in A general way remove all nators obstructions & shee will go to work & do wonders, allthow it may appere somawt in the begining. — This is A mater that I often have delite in noticing, ~~[illegible]~~ The operashon of nator in behalf of the restorashon of the human sistom, shee first ~~[illegible]~~ cleans out & sweep out the filth & rubish, The diseases & filthy umors that has colected & got seated there & that is one of the gratest & most important things to be don in the first place for as long as nator is obstructed shee canot work to any advantidge in restoring health.

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List of Ac. 3748

✓ Financial Accounts
of the
Shaker Community
in the
Miami Valley, Ohio

Item 151a

✓Financial Accounts of the Shaker Community in the Miami Valley, Ohio

1797-1799, 1807, 1808,
1812-1821, 1830, 1831,
1844, 1845, 1846, 1847, 1848, 1849
(10 volumes)

✓1797 - 1799 May 20 Mar. 4	1 vol. f°.	Cover title, "John Thorp." (Bound in Leather).
✓1807, 1808, 1812-1815	1 vol. f°.	No cover. Begins, "January 1808."
✓1813-1816	1 vol. F.°	Paper cover, containing miscellaneous figures, and the word "County."
✓1815 - 1817	1 vol. F°.	No cover. Top of first page missing. Begins, "Isac Morris."
✓1815 - 1821	1 vol F.°	Paper cover, on which appears near top, "1816".
✓1819, 1820	1 vol F.°	Paper cover on wh. is written "Day Book for [illegible]" ~~N~~o cover. last ~~First~~ page begins, "Cundon Loan," etc.
✓1820, 1821	1 vol. 8°.	Paper cover, containing, "5 1.50 ~~75~~ 7.25"

✓1820, 1821	1 vol. f°	Paper cover, at top of which appears, "Smith Book. 1820."
✓1830, 1831	1 vol. f°	Paper cover, in center of which appears, "Blotter. 1830."
✓1844, 1845, 1846, 1847, 1848, 1849	1 vol. f°	~~First~~ last page begins, "1847 May 15th." 1st page "June 1844"